

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

Vol. V. No. 16

(Price 10 Cents)

JULY 29, 1911

(\$3.00 a year)

Whole No. 120

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### CHRONICLE

**Reciprocity Bill Passed.**—By a vote of almost two to one the Senate, on July 22, passed the Canadian reciprocity bill without amendment. On the final roll-call the Senate stood 53 to 27, 32 Democrats and 21 Republicans voting for the bill, and 3 Democrats and 24 Republicans voting against it. Thus the establishment of reciprocal trade relations between the United States and Canada has been accomplished, so far as legislation in the United States can effect it. The Canadian enacting measure is still pending in the Parliament at Ottawa.

**Population Moving Westward.**—According to an announcement of the Census Bureau on July 17, the centre of population of the United States is four and one-quarter miles south of Unionville, Monroe County, Ind. Since 1900, when it was six miles southeast of Columbus, Ind., it has moved thirty-one miles westward and seven-tenths of a mile northward. The westward movement was more than twice that of the 1890-1900 decade. This acceleration of the westward movement is attributed by census officials principally to the growth of the Pacific and southwestern States. The geographical centre of the United States is in northern Kansas, so that the centre of population, therefore, is about 550 miles east of the geographical centre of the country.

**Dr. Wiley's Statement.**—Dr. Wiley's reply to the charges against him is in substance this: (1) That he did agree to pay Dr. Rusby, pharmacologist expert, \$50

a day for every day spent in court and \$20 a day for every day devoted to laboratory work. (2) That this agreement was approved by the Secretary of Agriculture and the Auditor, and that the Solicitor for the Department of Agriculture, George P. McCabe, had knowledge of it before it became effective. (3) That the law provides for the employment of help at \$1,600 a year, and that Dr. Rusby's contract provides that he was to work only the number of days at \$50 or \$20 a day which at the end of a year would bring his total salary up to \$1,600. In other words, that the law was not violated. (4) That the charge of technically violating the law is not the animus of the charges. (5) That the animus of the charges is a defined and concrete campaign on the part of certain officials of the Department of Agriculture to force him out of the service.

Secretary of Agriculture Wilson, in whose department the trouble arose, and who in the first instance presented the charges, with the findings of the "personnel board," to the President, has been directed by the President to pass upon the case. The President will not act until the Secretary of Agriculture assumes the responsibility in an episode which is admittedly one of the most embarrassing of Mr. Taft's administration.

**Reading Railway Suit.**—The Government filed a suit in the Federal Court, Philadelphia, to compel a bone fide dissociation of the Reading Railway Company from the Reading Coal Company. This is in line with the Government's determination to separate the coal carrying railroads from their virtual control of the coal business, and parallels its recent action against the Lehigh Valley.

As in the suit against the Lehigh Valley, the Government charges that the Reading Coal Company and its subsidiaries are buying anthracite from independent operators along the line of the Reading Railway, with the object of destroying competition, transporting it to market at a loss, and there regulating the selling price. The coal company loses on such transactions, the Government alleges, that the railway company may profit from the freight charges.

As additional proof that the coal company is not a bona fide corporation, but a mere adjunct of the railroad and a device for evading the commodities clause of the interstate commerce law, the Government charges that the officers of the railway company and the coal company are the same; that the railway company has advanced more than \$70,000,000 to the coal company, which is carried as an open charge. The Government cites that the railway company has paid as high as 4 per cent. for money for the coal company's operations, while the coal company has seldom paid any interest at all, and never more than 2 per cent. to the railway company.

**Blue and Gray on Historic Field.**—How far the animosities engendered by the Civil War are dying out was well exemplified by the unique observance of the fiftieth anniversary of the first battle of Bull Run. On July 21 veterans of the Union and the Confederate Armies met on the historic battle-field and fifty Union army men clasped hands with fifty former Confederates in picturesque greeting on the spot where they once fought. The presence of the official Commander-in-chief of the Army and Navy of the United States, President Taft, rendered the occasion still more impressive and significant. At the gathering were several United States Senators, the Solicitor General, 250 Confederate and 50 Union veterans, and some 3,000 Virginians and Washingtonians of later generations. Mr. Taft, in his address, took occasion to announce that England and France were ready to sign a universal arbitration treaty with the United States, that the treaty might be signed in ten days, and that at the end of that time he hoped to have three other countries join in the signing. He did not go so far as to indicate the nations that he had in mind, but it was generally believed that he referred to Germany, Italy and the Netherlands. Japan ultimately may come into the far-reaching peace pact, but the negotiations with that empire are said to be merely tentative.

**Mexico.**—Francisco I. Madero and his able assistant, Juan Sánchez Azcona, have received the thirty-third degree of Freemasonry, Scottish rite, the highest granted by the organization.—Owing to the corruption that had so long prevailed in judicial circles the portfolio of justice was the most important in the cabinet, for any attempt to bring the judges to an accounting depended upon the minister that held it. This important post

has been committed to Señor Calero, an ardent partisan of Diaz, whose antecedents indicate immunity for the rascals who have made a mockery of the law in their official actions. "The aurora of the leader has been eclipsed," is the comment of an observer.—The work of precipitating a counter-revolution is rapidly gaining ground. Some Diaz adherents have established headquarters in San Antonio, Texas, and have emissaries at work in Mexico. Consignments of arms and ammunition have been sent to Eagle Pass in such quantities that the press are advocating an appeal to Washington for the enforcement of the neutrality laws.—The frequent armed encounters in different parts of the republic have prompted Madero to say that President De la Barra permits them in order to discredit the revolution. The incident at Puebla was more serious than was at first believed, for the Federal troops fired upon unarmed Maderists. More regulars have been sent from the capital.—The return of General Reyes to his former post as Minister of War will tend, it is hoped, to quiet the widespread unrest. He had been assured of that position in case of the election of Madero. Bloody riots took place in Oaxaca between the partisans of the rival candidates for the governorship, Juárez and Diaz. The former had the support of the Indians, and the latter of the whites and mestizos. Neither candidate has the qualifications demanded by the Constitution of Oaxaca, and both have been requested to retire.

**Canada.**—The Builders' strike in Vancouver is over. Employers were willing to give an increase of wages, but insisted on an open shop. The strike has been settled on these conditions. The colliery strike in Alberta and Eastern British Columbia continues without prospect of settlement, and threatens serious evil for the coming winter.—Australian manufacturers are urging the Commonwealth Government to take up preferential trade with Canada.—It is reported that in view of the increase of trade in the Pacific after the completion of the Panama Canal, a company of French and German capitalists have taken an option on waterfront properties in Victoria and Vancouver for a million and a half dollars.—As usual, the newspapers exaggerated grossly the losses in the Porcupine district forest fires. The loss of life is fixed now at between 60 and 70, and the total responsibilities of insurance companies at \$250,000.—The Orangemen throughout Canada celebrated July 12 with enthusiasm. Their preachers addressed them vigorously on the "Ne temere" decree and the sins of the Pope. Our readers will not be surprised to learn that not a single one took for his text: "Thou shalt not bear false witness against thy neighbor."—Canada has had an international dispute all its own with no less a power than Germany. It seems that the first lieutenant of the Bremen, now at Montreal, spoke slightly of the fighting capacity of the Canadian navy, *i. e.*, the Niobe, and official Montreal took umbrage. The commander of the

Bremen explained, however, and Germany and Canada consider the incident closed.

**Great Britain.**—Local seamen's strikes occurring from time to time show that the matter is not fully settled, but rather that the sailors and their friends have made a truce only. Such a strike at Cardiff has made 6,000 dockers and seamen idle and detains a large number of ships. There has been rioting and police have been brought from London.—The naval airship, *Mayfly*, is justifying its name. In answer to a question put some ten days ago in parliament, the Government stated that it might fly in the course of the following week.—Lord Charles Beresford and his friends are attacking the Government on account of the unprotected condition of British commerce, which exposes the nation to the danger of having its food cut off. Mr. Balfour has identified himself with them in their demand for more cruisers, oblivious of the fact that the present situation is the result of the naval policy adopted by his administration. Anyhow, even if the cruisers existed, it is hard to see how they could be manned, as it is difficult to procure men sufficient for the existing navy.—Steps have been taken to amend the treaty with Japan, so as to exclude from its defensive provisions any nation with which England may conclude an arbitration treaty. As this concerns especially the United States, which, rightly or wrongly, many Japanese hold to be their most probable adversary, the amendment is not very pleasing to Japan. It is interesting, nevertheless, as showing how arbitration treaties may be wrecked.—The extreme Egyptian Nationalists resent the appointment of Lord Kitchener as British Agent, and their newspapers give way to loud revilings of him.—The Atlantic Steamship companies have raised first and second-class fares by 10 shillings, in order to provide for the increased wages promised the seamen in settlement of the strike.—Two valuable necklaces were stolen during the coronation festivities, one at the opera, and the other at the Duchess of Westminster's ball. In both cases ladies of social standing are suspected of the theft. The police are trying to get the jewels back. But, if they are unsuccessful, there may be some scandal, as they say they have certain clues.

**Ireland.**—The Committee appointed by the Irish Party to consider the National Insurance Bill submitted amendments on the following lines, which were approved: Separate Irish Insurance Fund, with separate Irish commissioners and administration. Elimination of the medical benefit, the Irish medical relief system being sufficient. A smaller contribution from employers and employed, as the majority affected are a "first-class risk." Exclusion of persons working for parents, migratory and casual laborers, home workers, and houses of refuge. Limitation of unemployment insurance to the county Boroughs, and local administration through the County Councils. The savings effected by these changes to be

credited to the Irish Insurance Fund. A resolution was passed condemning the *Independent*, the most widely circulated daily in Ireland, for insidious attacks on the Irish Party. The *Independent* insists that its criticism has been fair and honest, and that as a Nationalist journal it shall continue so to express itself on matters of prime importance to the nation.—Mr. Healy outlined at Mallow the attitude of the O'Brien following on Home Rule. If an inadequate measure was offered and the Irish members accepted it as a stepping-stone to better things, he would support them; but he would be no party to accepting any measure as a final settlement which did not give Ireland control of its own taxation, so that what was raised in Ireland should be spent in and on Ireland. The Irish Party was taunted with undue subjection to the Liberals just at the time that the Orange leaders were accusing the Government of "grovelling at the feet of Mr. Redmond." A striking pronouncement in favor of a strong Home Rule Bill was made by Sir Edward Morris, Premier of Newfoundland, at Galway, where he addressed a meeting advocating that port as the terminal of a line connecting Ireland with Canada. Ireland needed a measure that would enable her to protect and foster industries, whether by tariff laws or bounties, and give her everything short of separation from England, which would not be beneficial to either country.—King George made no visit to "the Dublin slums," as some American papers reported, but did enter an humble part of the city to open formally the P. F. Collier Memorial Tuberculosis Dispensary, erected by Mr. Robert J. Collier, of New York, in memory of his father. The King left \$5,000 for the Dublin poor, and appointed a committee for the apportionment among the city and county hospitals of \$250,000, donated for that purpose by Lord Iveagh. Lord Iveagh has also donated a site for the new buildings of the National University.

**Portugal.**—As a precaution against a possible monarchist invasion, the Government has a force of twenty-five thousand troops near the Spanish frontier.—After noisy and undignified protests, the Constituent Assembly adjourned for half an hour out of respect for the deceased Queen Maria Pia, grandmother of Manoel. Business is still in a panicky condition, the custom house receipts for the past month having fallen two hundred thousand dollars below the average.—In the diocese of Oporto two hundred and sixty-nine priests have rejected the proposed Government pensions and fifteen have accepted them. *O Grito do Povo*, a newspaper of the city, publishes the names of these fifteen "venerable brethren of the ecclesiastical [Carbonari] 'hut' of Oporto."—The aged Bishop of Vizeu, José Dias Correia de Carvalho, died on June 25, at the age of eighty-one. During his incumbency he raised the diocesan seminary to a high standard of excellence, built at his own expense a hall for the Catholic Circle, which he had founded, and estab-

lished a night refuge for the homeless.—In view of the attitude of passive resistance assumed by the bishops and most of the clergy towards the Separation Law, the administration has requested them to suggest such modifications in it as they deem necessary. This is through no love for religion, but, rather, because foreign powers, including even France, have signified that the so-called Separation Law will not be regarded, as far as it pur-poses to affect their citizens residing in Portugal.

**Spain.**—Twenty armed frontier guards belonging to Portugal penetrated to the Spanish town of Villar de Vos, two miles from the border, where they seized the Rev. Augusto C. Arpais, a Portuguese priest, whom they cruelly ill-used and carried off to Portugal. It is reported that he died in jail from the effects of their brutal treatment. Canalejas has ordered an investigation.—The Government has ordered the enlistment of a native regiment in Melilla.—The attitude of Germany towards French activity in Morocco leads Spain to hope that Morocco will remain independent, or that its territory will not go to France exclusively.—It is stated that along the route of the Eucharistic procession the only important edifice that showed no decorations and gave no sign of being inhabited was the Italian embassy. Señor Norberto Torcal, AMERICA's regular correspondent at Madrid, was appointed by Cardinal Aguirre to make out the report of the Eucharistic Congress which was sent to Rome.

**France.**—The French Consular Agent was arrested at El Ksar by a Spanish patrol, and explanations are being demanded. The French press was intensely excited until the Spanish Government sent its expression of regret.—M. Chéron, of the Budget Commission, placed a report before the Deputies showing an actual net shortage of 125,000,000 francs between revenues and expenditures, but he expressed the hope that later payments would reduce it to about 70,000,000. The last budget was rushed through in one night.—George Duruy, the son of ex-Minister Victor Duruy, who is regarded as the originator of the lay-school, says in the *Journal des Débats* that his illustrious father would be shocked at the lay-school such as it has become to-day. He would have never wished it to be anti-religious, as it is to-day. He makes this declaration in view of the lay-school centenary, which is about to be celebrated.

**Germany.**—The Catholic teachers of Germany may be relied upon to keep clearly before the people the stand the Church takes regarding lay or neutral or non-religious schools. In its recent well-attended congress in Kaiserslautern, in the Palatinate, the association of Catholic teachers of the empire renewed its strong expression of disapproval and condemnation of a school program in which religious instruction finds no place. In passing this resolution the association claimed to be but voicing the traditional policy of the German people in

the matter of state-aided schools. In the official program of studies for public or state schools religious instruction has always held an honored place, and it has always been reputed the most important branch in popular instruction. The association of Catholic teachers referred to was organized some years back to oppose the growing tendency to change this policy in the public schools. A league, composed of public or state school teachers avowedly in sympathy with lay or neutral instruction, is using every influence to have religious instruction barred from the school program. It was against the plotting of this latter body that the Bavarian Bishops issued their joint letter of protest some months ago. The Catholic Teachers' Association is a strong body. It numbers to-day 19,674 members, as opposed to 649, who composed its working body in 1890. It is particularly strong in Prussia and in North Germany, where 90 per cent. of the Catholics teaching in the State schools are on its register rolls. In South Germany, where, because of the Catholicity of the people, the need of organization was up to this not so severely felt, the association is not so strong. Recent tactics of the neutral school defenders in Bavaria, however, have given new impetus to the association's growth. The flourishing condition of the body gives excellent reason to feel assured that Catholics will not be found wanting in leadership when the fight against religion in the public schools shall have become hot. This all the more because the association makes its first rule of conduct that decree of Frederick the Great published November 3, 1765: "In the matter of religious instruction, Catholic teachers are obliged to conform to the regulations imposed by their bishops."

**Austria-Hungary.**—The new parliament began its sessions with the formal opening exercises at the Hofburg, Vienna, July eighteenth. Emperor Francis Joseph presided, and the customary elaborate ceremonial marked the occasion. All the archdukes were present, and a large gathering from both the upper and lower houses joined in the opening exercises. The Emperor read his speech from the throne in a strong, clear voice, and, to the delight of his people, showed little evidence of the wearing effect of his recent illness. His Majesty emphasized the necessity for the immediate reorganization of the army, to make good the deficiencies of the past and to keep pace with "the development of military forces which is everywhere progressing rapidly." He expressed the hope that the blessing of peace will continue assured to the dual kingdom, basing his trust on Austria-Hungary's "intimate relations with her allies, which are unalterably cordial, as well as upon the friendly relations which the monarchy is cultivating with all the powers." The necessity for the creation of new financial resources was called to the attention of the new Reichsrath, and announcement was made that Government would give special consideration to the development of foreign commerce

## QUESTIONS OF THE DAY

## The "Encyclopædia Britannica"

## II.

At the banquet given at Claridge's in London to celebrate the birth of the "Encyclopædia Britannica" the editor-in-chief, Mr. Hugh Chisholm, volunteered the information that he "did not think there was anything in the new edition which could reasonably be a cause of offense." Mr. Chisholm should be more apologetic in presenting such a conglomerate work to the public.

It is true that in all likelihood there will not be the slightest murmur of displeasure or disapproval from the enthusiastic Encyclopædia subscribers—lawyers, judges, senators, physicians, and even professors and presidents of colleges though they were—whose letters were not only published, but photographed, and who came to grief on the word *Britannica* itself, some insisting upon two *ts*, others on one *n*, and others again duplicating both consonants; nor from those who rejoiced in the fact that the great work had distinction of style and was going to give them a university education, which they evidently lacked, and of whose requirements they had no conception; nor from such profound scholars as "the two sets of ex-President Eliot's grandchildren," for whom he had "bought two copies and who were delighted with the book"; nor from those who agreed with the American Ambassador to Great Britain when he informed his hearers at the banquet that he "believed it was an American definition of education to know something about everything," which implies knowing nothing well; nor even from those who applauded his extraordinary laudation of the work when, with something like an acquired British hesitancy, he again "believed that it is the general judgment of the scholars and the investigators of the world that the one book to which they can go for the most complete, comprehensive, thorough, and absolutely precise statements of fact upon every subject of human interest is the 'Encyclopædia Britannica'"—an amazing pronouncement, which, in its dogmatic positiveness, its assumption of infallibility, and the amplitude and multitude of the articles of belief which it insists on our accepting, was never equaled by all the Popes and General Councils combined. With all due respect for our illustrious fellow-countryman, the utterance is a most superlative absurdity, unless it was intended to be an exercise of that playful and elusive American humor which the apperceptions of our English cousins so often fail to seize, much less appreciate.

It is unnecessary to state that there are at least some people in the world who will balk at the universal inerrancy and completeness claimed for the "Encyclopædia Britannica," and refuse to go to it for the most "comprehensive, thorough and absolutely precise statements on every subject of human interest."

The family of Thomas Carlyle, for instance, may be credited with not being unreasonable when they find fault with the incomplete and incorrect information vouchsafed about their distinguished relative. Writing to the *London Times*, their indignant representative informs the public that "the article was evidently written many years ago, before the comparatively recent publication of new and authentic material, and nothing has been done to bring it up to date." "As far as I know," he continues, "none of the original errors has been corrected, and many others of a worse nature have been added. The list of authorities on Carlyle's life affords evidence of ignorance or partisanship."

Evidently the great man's family, and the public in general, have a reasonable cause of offense, and they may also conclude that if the "Encyclopædia Britannica" can blunder and mislead when handling such an approachable and easy British subject as Carlyle, it can be reasonably expected to do worse on other matters which are not only absolutely foreign, but intensely distasteful to the uninformed and prejudiced scribes to whom they seem to be so frequently, if not systematically, assigned.

Another objection may be cited from one of the laudatory letters which the publishers have given to the world to advertise this vast commercial enterprise, namely, that "the point of view of the Encyclopædia is too rationalistic"—a serious objection, we submit, especially for clergymen, in this age of irreligion. Another finds fault with "the limited bibliography of the articles; there being an especial neglect of the more recent German literature." As the editor repeatedly insists that the "Encyclopædia Britannica" is absolutely up to date, and as a perfect bibliography is essential to an Encyclopedia of any pretence, this objection is serious and ought to commend itself for consideration to the Advisory Board on behalf of the Germans. The critic goes on to say: "I examined a good many of your articles and found them with the English and French bibliographies given undue place." No doubt the scholars of other nationalities will note this reprehensible limitation of the Encyclopædia's erudition. But these are venal offenses compared with what we have in mind, namely, the shocking manner in which Catholic subjects are handled by the "Encyclopædia Britannica."

It is true that in the minds of some of their enemies especially in certain parts of the habitable globe, Catholics have no right to resent anything that is said of their practices and beliefs, no matter how false or grotesque such statements may be; and, consequently, we are not surprised at the assumption by the "Encyclopædia Britannica" of its usual contemptuous attitude. Thus, for instance, on turning to the articles "Casuistry" and "Roman Catholic Church" we find them signed "St. C." Naturally and supernaturally, to be under the guidance of a Saint C. or a Saint D. always inspires confidence in a Catholic; but this "St. C." turns out to be only the Viscount St. Cyres, a

scion of the noble house of Sir Stafford Northcote, the one time leader of the House of Commons, who died in 1887. In the Viscount's ancestral tree we notice that Sir Henry Stafford Northcote, first Baronet, has appended to his name the title "Prov. Master of Devonshire Freemasons." What "Prov." means we do not know, but we are satisfied with the remaining part of the description. The Viscount was educated at Eton, and Merton College, Oxford. He is a layman and a clubman, and as far as we know is not suspected of being a Catholic. A search in the "Who's Who?" failed to reveal anything on that point, though a glance at the articles over his name will dispense us from any worry about his religious status.

We naturally ask why he should have been chosen to enlighten the world on Catholic topics? "Because," says the Editor of the "Encyclopædia Britannica," complaining to AMERICA of certain strictures on the article "Jesuits" in the Encyclopædia, "the Viscount St. Cyres has probably more knowledge of the development of theology in the Roman Catholic Church than any other person in that Church."

We were unaware that the Church had at its disposal such a source of information. It will be news to many, but we are inclined to ask how the Viscount acquired that marvelous knowledge. It would require a life-long absorption in the study of divinity quite incompatible with the social duties of one of his station. Furthermore, we should like to know whence comes the competency of the Editor to decide on the ability of the Viscount, and to pass judgment on the correctness of his contribution? That also supposes an adequate knowledge of all the dogmatic, moral and mystic theologians ever wrote, a life-long training in the language and methods of the science, and a special intellectual aptitude to comprehend the sublime speculations of the Church's divines.

It will not be unkind to deny him such qualifications, especially now, for did he not tell his friends at the London banquet: "During all these [seven] years I have been busy in the blacksmith's shop [of the Editor's room] and I do not hear the noise that is made by the hammers all around me"—nor, it might be added, does he hear what is going on outside the "Britannica's" forge.

Meantime, we bespeak the attention of all the Catholic theologians in every part of the world to the preposterous invitation to come to hear the last word about "the development of theology" in the Roman Catholic Church from a scholar whose claim to theological distinction is that "he has written about Fénelon and Pascal." The "Britannica" shows scant respect to Catholic scholarship and Catholic intelligence.

Evidently no well-informed man will accept such an authority. Hence, only a few of his views may be quoted. He tells us, for instance, that the term "Romish Catholique, which is as old as the days of

Queen Elizabeth, is *inoffensive to Roman Catholics*"; that "St. Alfonso Liguori won for himself a dubious reputation in the unsavory field of casuistry"; that under Pius IX "the faithful were encouraged to drown all tendency to thought in an ever increasing flood of sensuous emotionalism"; that "theologians might draw fine-spun distinctions about Infallibility, but Pius IX knew that loyal Catholic common sense would brush their technicalities aside and hold that on any conceivable question the pope was fifty times more likely to be right than any one else"; that Pius IX "had fed on inspirations"; that "Christian socialism becomes a real force when it translates itself into Anti-Semitism"; that "Modernism, which was condemned in bitter and scathing language, may yet prove the opening chapter of a mighty revolution within the Church of Rome"; that "once get a sinner to confession and the *magical* words of absolution would make him a new man. As for most penitents, all they cared for was to *scrape through by the skin of their teeth*." But enough of the Viscount.

In the article on the "Papacy," by another writer, we find such morsels as the following: "Leo XIII is distinguished by the great number of persecutions, prosecutions and injuries inflicted on Christian *savants*, from the prosecution of Antonio Rosmini down to the proscription directed against the heads of the American Church." "On surveying the situation, certain weak points in the policy of the Vatican under Leo XIII are manifest to a contemporary observer. (1) An unmistakable decline of religious fervor in church life. (2) The intensifying and nurturing of the passions and questionable practices which are so easily encouraged by practical politics. (3) An ever increasing displacement of all the refined, educated and nobler elements of society by such as are rude and uncultured." "The worship of Mary, largely developed during the reign of Pius IX, received further stimulus from Leo; nor did he do anything during his pontificate to correct the superstitions connected with popular beliefs concerning relics and indulgences."

In the article on "Celibacy," which is written by George Gordon Coulton, M.A., we are informed that the Catholic doctrine on celibacy "was more or less consciously influenced by the Manichæan tenet of the diabolical origin of matter, including the human body, but churchmen were also naturally tempted to compete in asceticism with many heretics who held this tenet and whose abstinence brought them so much popular consideration."

Of St. Catherine of Sienna we are told that "her innate humanity and sound sense led her to give up her life of seclusion and to return to her place in the family circle." With regard to her stigmata, "it should be remembered that she and her circle were Dominicans, and that the stigmata of St. Francis of Assisi were considered the exclusive boast of the Franciscans, and hence Sixtus IV, himself a Franciscan, issued a decree insisting that St. Francis had an exclusive monopoly of this

particular wonder." It would be hard to surpass that in mockery.

What Catholics will resent most of all relates to the Mother of Our Saviour. We cite a few examples, with apologies to our readers: "Of her parentage nothing is recorded in any extant document of the first century." "She became the mother of Jesus Christ and afterwards had other children." "Her perpetual virginity was of no importance in the eyes of the evangelists." "Many passages could be cited from the Fathers of the Church to show that her absolute sinlessness was originally quite unknown to Catholicism." As regards her title of Mother of God, "the religious instincts of mankind are very ready to pay worship in grosser or more refined forms to the ideas of womanhood. At all events, many pagans entered the Church with such instincts, derived from the nature worship in which they had been brought up, and the comparative colorlessness of the character of Mary left great scope to the untrammeled exercise of devout imagination."

Surely, this is more than sufficient, at least for the present, to show that Catholics have reason to protest against the "Encyclopaedia Britannica." It is not up to date; it is not fair; it is not well-informed; it repeats old calumnies that have been a thousand times refuted, and it persistently selects the Church's enemies who hold her up to ridicule and contempt. We are sorry for those who have been lavish in their praises of a book which is so defective, so prejudiced, so misleading and so insulting. Many millions of Christians will consider some of its articles nothing less than blasphemous.

THE EDITOR.

#### Echoes of the Eucharistic Congress

No vocabulary can supply the words needed to describe fitly the grandeur, the solemnity, the pomp and the splendor of Madrid's Eucharistic celebration. Any attempt to picture it would fall so far short of the reality that we can simply say that everybody was disappointed. The anti-Catholics and the systematic slanderers of religion were dumb with astonishment, and we Catholics, believers in the Holy Eucharist, adorers of the Holy Eucharist, were lost in wonderment. We had hoped that the Congress would be something grand, something extraordinary, but we had not even dreamt that it would assume the magnitude that it reached.

Picture to yourselves a great city invaded by two hundred thousand strangers, representing all the provinces and towns of Spain and many foreign nations, each one wearing openly on his breast the medal and badge of the Congress, the torrents of humanity pouring through the streets and filling the churches, the capital itself in gala attire, the houses gay with bunting, the balconies hung with rich tapestry, the streets adorned

with Venetian masts and triumphal arches, the flags of the Pope, of Spain, and of all the nations represented at the Congress flung to the breeze; the Eucharistic symbols, the palm, emblem of victory, and the laurel, emblem of worth; but, above all, the intense earnestness of the faithful, dominated by the thought of the supernatural, of faith, of religious enthusiasm. Dwell in fancy upon those imposing assemblies where art, eloquence, religion, royalty, and the aristocracy of blood, of worth, of intellect and of wealth combined to honor and reverence the great mystery of faith. Venerable prelates, grandes of Spain, judges, soldiers, university professors—in a word, all that goes to make up the life, the strength, and the greatness of a nation—were there, united in the common bond of faith. As a frame for the picture, put a clear, sapphire sky, the sun in his glory, and the overflowing of life and joy in the hearts and souls of the people. Such would be a faint and imperfect sketch of Madrid during the Eucharistic week.

On the closing day, feast of SS. Peter and Paul, we may say with no exaggeration that all Spain, without distinction of social classes, took part in the solemn, majestic and imposing procession through the streets of the capital, and it was faithful Spain, believing Spain, that on that memorable day paid its homage of faith, adoration and love to the Blessed Sacrament. In perfect order, in a religious silence broken only by the notes of sacred songs, one hundred thousand men in ranks of ten or twelve abreast gave this public and solemn proof of their fidelity to the King of Kings and Lord of Lords. The route of the procession was strewn with flowers and sprinkled with rose-water.

A platoon of the civil guard opened the way, and was followed by the kettledrummers of the royal palace; then came, in seemingly endless succession, societies and confraternities of the laity. Next after the Society of St. Vincent de Paul marched Señor Maura, the Conservative leader, and many dignitaries who had held portfolios. Not one of the present Canalejas cabinet appeared. Immediately preceding the monstrance were twelve priests with fuming censers. The altar-like shrine in which it was placed was conveyed in an elaborately decorated coach drawn by twelve men in quaint medieval garb. As it approached flowers were rained down from the balconies, and many white doves were released. Some of these fluttered over the heads of the people and then alighted on the coach. His Eminence, Cardinal Aguirre, the papal legate, proceeded on foot the whole distance, although a sedan-chair was borne after him for his use should he be overcome by fatigue. The royal mahogany coach, drawn by eight gorgeously caparisoned horses, and the gala coaches of the grandes, which formed part of the procession, were simply for the solemnity of the occasion, and carried no guests.

At the corner of the Paseo del Prado and Calle de Alcalá a sumptuous altar had been erected. When the procession reached that point the monstrance was placed

on the altar and the ten *seises* of the Cathedral of Seville came forward and danced and sung before it. As the aged Cardinal was about to give benediction the bands played the royal march, and the guard of honor gathered round him. Besides the royal halberdiers, there were three captains general, Azcárraga, Primo de Ribera, and Polavieja; the dukes of Zaragoza and de Luna, the Marquis of Velilla de Ebro, the Count of Villar, and other personages equally distinguished in Spain's public life.

Although the procession had started at half-past three, it was nearly eight o'clock before the Host reached the armory square in front of the king's palace. The king, his queen, and the queen dowager, accompanied by all the members of the royal household, knelt with lighted candles to receive Our Lord as the venerable Cardinal bore the monstrance up the grand staircase and through the hall of columns to the throne room, where a temporary altar had been erected. Then, in the midst of the kneeling throng, Father Portius, ecclesiastical secretary of the Congress, read the act of consecration of Spain to the Holy Eucharist. The Host was then borne processionally to the altar of the royal chapel, where reposi-  
tion took place.

We repeat that the unbelievers, the enemies of our Faith, "anticlericals," as they style themselves, have been humiliated and crushed. For some days before the procession they had been busy through their newspapers in endeavoring to intimidate and frighten the Catholics by talking about probable attacks and collisions if they ventured on an imposing public demonstration; but nobody was alarmed, nobody heeded them. The procession itself was conducted throughout with the greatest order and decorum. There were some starts and alarms, as was quite to be expected on an occasion which had drawn such a multitude together; but at no time was the slightest disorder produced in the ranks of the marching thousands. We verily believe that if a bomb had exploded in the midst of them it would not have produced a panic, for we know that in anticipation of some unforeseen and untoward event very many of them had offered to God the sacrifice of their lives in testimony to their Faith.

Aside from its spiritual aim, namely, to inflame the hearts of the faithful with a more ardent love for Jesus in the Blessed Sacrament, we feel confident that the Madrid Eucharistic Congress will have social and political consequences of the highest import to Spain. The public and solemn manifestation of religious feeling by our king in attending of his own accord the final session of the Congress in the church of San Francisco el Grande and the words he there uttered before Spain, before Europe, before the entire world, words which spoke of his devotedness to the Vicar of Christ, of his deep Catholic sentiments and of his devotion to the Holy Eucharist; the consecration of Spain to that most sacred Mystery, which was on his own initiative; the

journey of Queen Victoria Eugenia, who set out at two o'clock in the morning from the royal country house of La Granja that she might receive the Holy Communion from the hands of the legate in the monastery of the Escorial, where thousands of the faithful were spending the night in adoration; the active and earnest part which the Spanish court took in the work of the Congress—these and similar facts have tended to disarm those Catholics who thought they saw a certain incompatibility between Catholicism and the present reigning house.

The consequence is that an atmosphere of deep sympathy, great respect and fealty has developed around the young Spanish monarchs. Even the Catholics who are opposed to the present dynasty, as are the Jaimists, for example, feel disconcerted at these signs of piety and faith. Henceforth, we may safely say, the distrust and misgivings of certain Catholics about the reigning house will disappear or, at least, will lose all excuse for their existence. Premier Canalejas, on the other hand, and those who unite with him in appealing to "public desire" and "public opinion" as their justification in their policy of antagonizing the Church, have had set before their own eyes the proof that the one great, powerful and irresistible force in Spain is Catholicism, and that in the Spanish nation what is called "anticlericalism" is largely a fiction and, as far as it exists, is the stock in trade of a petty minority; and they must be convinced that it is a political blunder to wound the religious sensibilities of the nation by legislating and governing for the advancement of radicalism.

From this point of view the imposing religious manifestation on June 29 has an extraordinary significance and value, for from it are deduced two plain conclusions: First, if all those Catholics who united in a public procession to proclaim their religious belief could learn how to unite at the polls, and would do so, very different, indeed, would be the political life of their country; secondly, that the true Spain is not the turbulent, infidel, riotous and materialistic Spain that cries out against the religious Orders and the Pope, but the silent, pious, believing Spain, which assembles even from the remotest and lowliest hamlets of the kingdom to accompany the Sacramental Christ through the streets of Madrid.

The sight of this religious Spain, of this Eucharistic Spain, must have deeply moved Señor Canalejas, as it must have mightily strengthened the king, by placing before them the true spirit, aspirations and ideals of the Spanish people. The fact that this great event coincided with the appointment of an ambassador to the Holy See gives reason to think that the Canalejas ministry is desirous of renewing the interrupted diplomatic relations with the Vatican. For our part, it is our firm persuasion that in consequence of the Eucharistic Congress and in virtue of the same the politico-religious problem in Spain will undergo a fundamental change and will enter upon a new phase. Time will tell.

NORBERTO TORCAL.

## A Famous Soldier\*

Sir William Butler was a soldier of high achievement, a writer of exceptional brilliancy, and a Catholic of well-informed conviction, who illustrated his faith by practice and preaching in and out of uniform. From an historical and military viewpoint the story of his life is a valuable document; but the gift of style, pungent and picturesque, invests even note-book jottings and official reports with an interest and distinction that compel perusal. The individuality of the man is continually asserting its dominance over the soldier and traveler and, by reflection, inference, apothegm and incident, turning out from the most unlikely soil a golden nugget. He had read and traveled much, always with an observant eye, and pondered more; he had also written much, and in thought and style "he was," as he said of Gordon, "no man's copy; he was himself." He had a marvelous memory, an exquisite sense of proportion, the imagination of a poet united to the precision of a soldier; and the result is a masterpiece in autobiography.

Butler was a Celtic soul in a Norman setting. The Catholic Butlers of Tipperary had lost through the penal laws most of their heritage, and had saved the 1,100 acres of Ballycarron by the Suir only by their fighting qualities and their kinship with the equally combative O'Doghertys. The latter were of the Ulstermen who settled in Tipperary on the homeward march with O'Neill and O'Donnell from Kinsale. Clonoulty (Clan-Ultha or Clan-Ulster) is one of their settlements, and we heard a not too friendly neighbor describe its people as "fine fightin' min." Born in 1838, nine years after Emancipation, Butler had an object lesson among his O'Dogherty fighting cousins in the continuance of Catholic disabilities. Of two O'Dogherty brothers who entered the army, Theobald, a stout Catholic, had an unequaled record in a dozen Peninsular battles, and retired a Captain; Richard had seen only two engagements but, having dropped his religion with the "O" and "g," became General Sir Richard Doherty. Butler's instincts inclined him to a military career, though his father was not keen on a service in which lack of money was only offset by apostasy, but his home training and his education with the Jesuits of Tullabeg and at Dr. Quinn's Dublin Academy, a nursery of missionaries, had made Theobald rather than Richard his ideal.

He had weighted himself with other than Catholic disabilities. Old enough in 1847 to perceive the ravages of famine and pestilence on the Ballycarron peasantry, his father took him, in his twelfth year, to witness an eviction by the notorious "Crowbar brigade." "The thatched roofs were torn down, the earthen walls battered, the half-naked children, the paralyzed grandmother, the tottering grandfather were hauled out." The

hard bed-rock facts, he says, which the famine years implanted in his mind may have compensated for the loss of education which the strain on his family enforced, but "this one scene did more to shape the course of thought than years of study could have done." Thereafter he was an Irish Nationalist, and his sympathies were everywhere with the poor and the oppressed.

Writing of Butler in *AMERICA*, June, 1910, the month in which he died, we said, "wherever he served he was always in line of promotion." His abilities and services put him in the line, but, it transpires, he was fourteen years, 1858-1872, in reaching a captaincy. Seven times his juniors were advanced over his head for the sole reason that they had money and influence and he had not. Later, when he returned in wasted health from the Soudanese campaign, in which he had proved the one resourceful leader, he was denied promotion and retired on half-pay, on the stated grounds that his protests against the dilatory and stupid methods, which had needlessly sacrificed many lives and sealed the fate of Gordon, "were too many and too strong." It is notorious that he was summarily deposed from the South African command, to which compelling need of his services had raised him, because he continued to protest against similar stupidities and worse iniquities. "Young man," he advises, "if you would be happy in life, if you would die rich and respected, do not see too far ahead!"

Failure to utilize Butler's abilities and heed his foresight, though unfortunate for England, was fortunate for posterity. It gave him time to travel and to write. Looking out, 1867, on a Grand River sunset in Western Canada, he had resolved "to achieve a definite thing in life; and when that resolve is fixed deep and solid, the opportunity is sure to come." He had "learned more of the secret of life from the stories of the Red Man, the old French hunter and the old soldier" than from books, and he had "built himself a mental citadel into which, when fortune goes counter, he could retire." He had a good memory and "No possession or instinct belonging to man can touch that single gift. To look back, to remember, to be young when you are old, to see the dead, to paint a picture upon a prison wall, to have ways of escape, to be free—surely this was the 'breath of life' breathed into the brain of man when God gave him 'a living soul.' And yet there are people who say they cannot see the soul."

When Government made him no award for his civil or military services, he constructed in the citadel of memory stories of his travels and explorations—"The Great Lone Land," "The Wild North Land," "Far Out Rovings," and other books, that were more honorable to him and serviceable to the world than the winning of a gazette or a garter. His "Akim-foo, The History of a Failure," redeemed the sordidness of the Ashantee campaign, and when his frank advice precluded reward for his Soudanese achievements "The Campaign of the

\*Sir William Butler: An Autobiography. By Lieut.-General Sir W. F. Butler, G.C.B. New York: Charles Scribner's Sons.

Cataracts" and the "Life of Gordon" gave him ample consolation. When his sword was idle his lives of Napier and Colley, essays on St. Patrick and Irish questions, and a large variety of other writings, gave more worthy employment to his pen.

His exposure of the weakness of the English army system, the incompetency of civil officials, the unprincipled ambitions of statesmen, and especially of "the organized campaign of unblushing falsehoods" and "the deluge of lies" that brought about the Boer War, which, after the waste of thousands of lives and millions of money, has left things "as we were," has caused a stir in political and military circles; but his appreciations of peoples and places, original, sound, pithy, graphic and instructive, will arrest attention when the politics of the day are forgotten. He loved nature and the people who are close to her, disliked cities—"Did not a son of Cain build the first city?"—and he abominated the artificial trappings and hypocrisies of what is called civilization. He took and made opportunity to know the common people in the many lands he visited, and everywhere he found them possessed of virtues commonly unrecognized. He found the Mahometan Arabs more Christian, or at least nearer to the spirit of the Old Testament, than Protestant Christianity. He shows a fine scorn for the Christian civilizers who, after pillaging, brutalizing and enslaving the African negro, are shocked because he distrusts them and lies in self-defence, and he eulogizes the bravery and patriotism of the Soudanese whom he had helped to conquer. The history and traditions of these peoples, he complains, are commonly ignored: "History began when the first English trader arrived. Before that there was a blank. The erection of Smith's shop marks the year 1." His "leetle anecdote" of the pious Scotch Presbyterian who had the Arabs "ganging doon alang by our reelway to Smeerna whippit," until they took passage on the railway and so enabled it to pay "a handsome deevadend," illustrates the commercial side of western "ceevilization" as Butler saw it propagated in the East. "O business! business!" he exclaims, "what crimes have been committed in thy name."

But "our wars of civilization" were still more criminal. Only one, he writes, in the long Victorian era had a worthy object, and that—for the rescue of Gordon—was an utter failure. This excepted, he stigmatizes all the African wars as manipulated by unscrupulous financiers and adventurers, who, by money and mendacity, made puppets of the politicians and the public, exposed and increased the weakness of the British Empire and imperilled her future. Yet he volunteered readily for whatever war came along. Holding that war against the Boers was iniquitous, he would have fought them vigorously if commanded to do so; and his daughter, who edits his memoirs, informs us that after he had been recalled in disgrace, he offered to serve in any capacity in order to retrieve the disasters which he felt to be deserved. Such action is, we presume, natural to

a soldier, but the strict moralist will find it difficult to straighten out.

Tired of "moving in a circle that ended nowhere," he had thought in the early seventies of settling on a Canadian ranch, to be stocked with United States cattle. In 1867 he had recognized the agricultural wealth of Western Canada and in an official report was the first to predict its future greatness. Having traveled much in the United States, he discerned the faults but also the sterling worth of our citizens, and entered into a partnership with one of them, which brought good returns at a critical time. The American's motto is, he says, "It's got to be done," and he does it. Such citizens will always provide "the rank and file of fighting men; and if America keeps her military school at West Point in the future as she has kept it in the past, she need not fear that either foreign or domestic wars will do her serious harm."

The Autobiography touches so many lands, peoples, wars, questions and policies, and has so much to say that is valuable, both for matter and manner, that an adequate review would fill a book as large as his own. The vital springs of his character, best revealed in thoughts on his land and religion in "The Light of the West," are epitomized in his poem published in the June *Catholic World*:

\* \* \* \* \*

"I loved them all—the vale, the hill,  
The moaning sea, the flagger-lilied rill,  
The yellow furze, the lake-shore lone and still,  
The wild bird's song;

"But more than hill or valley, bird or moor,  
More than the green fields of my native Suir,  
I loved those hapless ones, the Irish Poor,  
All my life long.

"Little I did for them in outward deed,  
And yet be unto *them* of praise the meed  
For the stiff fight I waged 'gainst lust and greed:  
I learnt it there.

"So give me Irish grave mid Irish air,  
With Irish grass above it—anywhere;  
And let some passing peasant give a prayer  
For the soul there."

Similar sentiments are embodied in his tribute to Private Connor of Cork, who, having served him in many lands, died on the Plains of Abraham. Butler raised a stone to him and inscribed thereon: "His Master's Friend: His Friend's Servant." "No more faithful heart," he writes, "ever beat in body of man or master. It would be blasphemy to doubt of heaven while such souls are found on earth." Readers of Butler's story will find the saying applicable to its author.

M. KENNY, S.J.

### A Signal Failure in Higher Criticism

Not long ago a jury of twelve men decided a man was sane, although a number of experts had testified to the insanity of the criminal. The experts were furious; the people heartily applauded the common sense of the jury, and jury and people were amply justified shortly after, when it turned out that the prisoner was shamming. Certain literary experts, called higher critics, have been busy for something more than a century dividing up ancient literature and distributing it among authors of their own creation. We are in a position now, owing to the recent publication of a book on Homer (*The Lay of Dolon: The Tenth Book of Homer's Iliad*, by Alex. Shewan; Macmillan and Co., 1911), to survey one such attempt at dissection and pigeonholing. Professor Paul Shorey declared not long ago that the Homeric Question was a scandal in the world of scholars. Mr. Shewan has succeeded in proving that the higher criticism of Homer is a sham.

Experts, as a rule, agree upon one point only; they have supreme contempt for those not of their class. They intimidate the uninitiated with abstruse learning, inundate them with technicalities, and crush them with scarcely concealed disdain for the profound ignorance of inexpertness. But turn one expert against another, and the harmony of opinion is rudely disturbed. Mure, in his "History of Ancient Greek Literature," one of the best defenses of Homeric unity ever written and now, more than half a century after its publication, once again restored to its place of honor as an authority by Mr. Shewan, likened the Homeric critics to a famous band of outlaws, into which a new member could not be admitted except by proving he had murdered some one. It might be a near relative of another member; that mattered not, provided the murder could be established. To qualify as a Homeric critic one had to destroy part of Homer, even though it was a part dear to another.

Some higher critics of the Bible have printed what they styled a Polychrome Bible, and what others have called the "Rainbow Bible." They succeeded in controlling the arrangement of colors by putting only one expert to each part. The plan suggests a good way of realizing the discordant evidence of the literary experts in Homer. Bring out in different colors what each critic considered the proper distribution of the matter ascribed to the various authors of the poems, having, however, all of the critics editing in the same volume all of the books. Then there would be a glorious riot of colors. A wrecked dye-shop would be a spectrum in regularity when compared with a *Variorum Polychrome Homer*.

Another way to appreciate the failure of Higher Criticism is to read Mr. Shewan on the Tenth Book of the Iliad. Perhaps not many will follow this advice.

"The Lay of Dolon" is scientific and technical. Mr. Shewan has met the higher critics on their own ground.

Besides, he has chosen for his point of defence the most attacked part, perhaps, in all Homeric poetry. The Tenth Iliad has had few friends. Even Mr. Lang, a man of unimpeachable Homeric orthodoxy, wavered for a time and listened to the tempter, and seemed ready at the word of Monro to give over the Doloneia, unless this is a wrong view to take of Appendix B in "Homer and The Epic." It is difficult enough to get the higher critics to agree on any considerable part of Homer as original or as interpolated, but there was more agreement in the case of this book than of any other part. Mr. Shewan met the enemy at their strongest point, and took four years to write his book. So he says, but to amass the erudition of it would occupy the lifetime of an ordinary mortal. Higher criticism cannot sneer down Mr. Shewan. If they are expert, he is more expert. They count and manipulate statistics; he counts better and is a better statistician. They are minute in points of grammar; he is minuter. They use a microscope; he uses one of higher power. In one point he is clearly the superior of them all, in logical consistency.

In logic "The Lay of Dolon" scores its greatest success. Without any show of smartness or juggling, without mere mental gymnastics, but by plain and consistent reasoning, Mr. Shewan meets and overcomes every objection. Is it not the Scotch love of logic which has made its eminent Greek scholars such staunch defenders of the one Homer? Mure, Gladstone, Lang, and now Shewan are unwavering Unitarians, as they are called. Blackie is nearly orthodox. Monro is a Separatist, but not a Divisionist. Geddes might seem the only real heretic, but even he is not a Lachmannite or a Fragmentarian, if the term will be permitted. He is a follower of Grote and an advanced Expansionist, holding to one poet for all the *Odyssey* and some books of the *Iliad*. Jebb, too, a believer in the Grote theory of expansion from a nucleus, thinks it may be that the same poet wrote the nucleus and the expansion. A strange concession! The Scotch have done nobly by Homer, and Mr. Shewan is ably carrying on the traditions.

It is refreshing to see such an exhibition of accurate logic and cool common sense as displayed in his handling of the tests of the higher critics. Wolf, the arch-heretic of the Homeric Question, appealed to external *a priori* tests. He confessed that the apparent unity of Homer made him doubt his views. His tests were the absence of writing in the age of Homer and the barbarism of the age. The first of these tests has long ago been abandoned. The broken pottery dug up in Crete has completed the discomfiture of the "no-writing" test, and the civilization unearthed in the same place has almost destroyed the "primitive-barbarism" test. Homer is not a conglomerate of folk-lays which grew, like Topsy, without the preliminaries of parents. The *Iliad* and *Odyssey* are works of the highest art, and poems are even more exigeant of progenitors than pickaninnies. A poem demands a poet.

There is another *a priori* test back of the Expansionists' theory, but the test has not been more felt than appealed to as a proof. The theory of expansion from an original nucleus is the evolution theory applied to Homer. A modification of the same test is now bidding for attention under the guise of comparative religion. Professor Murray is the exponent of a vaguer and more indefinite fragmentary hypothesis than Lachmann's. For him Homer did not evolve out of a nucleus or coagulate from fragments, but crystalized from a fluid state.

Mr. Shewan, however, briefly dismisses these antecedent prejudices and devotes most of his work to demolishing the tests drawn from the text. In chapter II he touches on the question of excellence as determined by individual taste, which is a test for many writers. The handling of this topic displays his vast information on the subject of his work. He quotes as many as forty different opinions about the artistic work of the Tenth Book. Nine find more to disapprove than approve; nineteen give approbation, but with some qualifications; twelve give unqualified approval.

He then takes up the various tests from language, versification, parallel passages, inconsistencies and affinities and the tests from life and archeology. The diagram, the article, the propositions, the iteratives, the quantities, the hiatus, the rare words, the archaic words, the armor, the characters, all are explained fully and thoroughly. Not a single point escapes his attention; not a single test eludes his destructive logic. Here his thoroughness is relentless. He will prove that the tests do not apply to the Tenth Book, and then he will deny the validity of the tests by citing side by side the conflicting opinions of the critics on the test or by showing the absurd consequences which would follow from its consistent application, and, finally accepting the test as valid, he successfully retorts it. Chapter XXV is a splendid example of the last process and deserves to take its place with Whately's well-known ironical application of the principles of skepticism, establishing from them the fact that Napoleon did not exist, or with Worm's less widely known application of Wolf's principles to proving ironically that Cicero did not write the speech for Ligarius. Mr. Shewan, by the use of the principles of Higher Criticism, cleverly shows that Homer did not write the first book of the Iliad.

Read one book of higher Homeric criticism and you will likely have your faith in Homer disturbed; read "The Lay of Dolon" and get a view of all the higher critics, with their mutual animosities and fratricidal wars, their contradictions and inconsistencies, their prejudices and blindnesses, their perverted ingenuities, and you will not wonder that the Homeric Question is a scandal, and you will be convinced that Higher Criticism is a failure, because a higher, saner, more reasonable criticism has shown it to be. Mr. Shewan does all this with confidence, with modesty. He is never unfair, never even triumphs over a fallen adversary. He is con-

tent with the negative verdict "not proved," although he would not go beyond the logic of his facts if he insisted on the positive verdict of proved innocent.

How rapidly things move in these our days! Seymour, in Harper's "Dictionary of Antiquities" (1896), could write: "Probably no one who has a right to an opinion on the subject now holds to the strict unity of the poems in the old sense." In his "Life in the Homeric Age" (1908) he is more reserved, and says: "These poems have such a unity as cannot be easily explained if they are the work of several poets." In his thorough examination of all the customs of both poems and splendid review of Homeric Antiquities he detects no noteworthy difference of civilization. "A Short History of Greek Literature" (Wright, 1907) declares that "all scholars are now *chorizontes*," believers in a separate authorship for the Iliad and Odyssey, and further predicts that all tests "tend to the disintegration of the present structure of the Homeric epic." "It is not easy," the author continues, "to imagine what convulsion of criticism should make that stream flow backward." The ways of the literary prophet are hard. That stream is now drying up. While Wright was composing his history, Blass, the greatest of modern Greek scholars, was issuing a defense of the unity of Homer. Two other German professors, Rothe and Muelder, who began as disbelievers in the unity, have both within the year issued books defending what they had disbelieved, and Rothe holds to the "strict unity in the old sense." Miss Stowell, in "Homer and the Iliad" (1909), reexamined the reasons for giving the Odyssey and Iliad to different authors, and found them unconvincing. Mr. Shewan completes the examination and confirms Miss Stowell, and the Higher Criticism of Homer is proved a failure in all its attempts, both at dividing either poem or of separating the poems in their authorship. Homer has experienced the fulfillment of the consolation of little Bo-peep; his poems have come home to him intact.

F. P. DONNELLY, S.J.

The hearing in the investigation of the cost of second-class mail matter by the commission appointed by President Taft has been adjourned to August 1, to permit the Post Office Department to prepare its evidence. The members of the commission are Charles E. Hughes, Associate Justice of the United States Supreme Court; A. Lawrence Lowell, president of Harvard University, and Harvey A. Wheeler, vice-president of the United States Trust Company of Chicago. Colley E. Bell is secretary. The commission will examine the reports of the Post Office Department, its officers, agents and employees, and the existing evidence taken in respect to the cost to the Government of the transportation and handling of all second-class mail matter, and such evidence as may be presented by persons having an interest in the rates to be fixed for second-class matter. The report is to be made on or before December 1.

## CORRESPONDENCE

## Visitors to Italy in Spite of Cholera

ROME, July 9th.

New York has had no monopoly of distressful heat. Rome for the last week has been hot, and in consequence the stranger within her gates has had to reduce his running about or pay the penalty with a touch of Roman fever. Of course, the cholera has not lessened in Italy under the scorching sky, and that fact has brought its anxieties. The steamship lines have begun to cut out Naples and call on their southern passengers to take ship at Genoa. A citizens' committee has been pestering the local authorities at Naples against the precautions taken, loudly charging the Prefect of the city with injuring her sanitary good name (alack and a day!); but the doughty Prefect turns on them with a threat, in case they do not cease obstruction and complaint, to post a yellow flag at the harbor entrance and declare the port infected, thus effectually closing it to entrance and egress.

By what devious ways the truth will out! Down in the little watering-place of Nettuno, the villagers, who keep the winter wolf from the door with summer pickings from the city visitor, were so alarmed lest they lose their game, if not their prey, that they mobbed and seriously injured the government physician, who endeavored to isolate their cases of cholera. It was necessary to send down three companies of bersaglieri, the sturdiest of the Italian infantry, to restore order.

None the less the tourists flock to town, heat or no heat, cholera or gastro-enteritis. The Roman bureau of travel-information gives out the figures that for the month of June arrivals of strangers at Rome averaged ten thousand a day, and the cry is, "still they come." Many of these, of course, chiefly, no doubt from a spirit of faith and reverence, but a little, too, from curiosity, desire to see the Holy Father, and never pause to think that hard work and hot weather are burden enough for a man of seventy-six years, who had labored twenty-six years as a priest before he was made bishop, nine years as a bishop before becoming Cardinal Patriarch of Venice, and ten years before the Pontificate was laid upon his unwilling shoulders. The exclusion of public audiences at this time is more than reasonable, and yet the good old man has daily to meet, to hearten and to bless those who come from far-off lands to do reverence to the primacy of his See. So comes the Patriarch of the Syrian rite at Antioch, Mgr. Ignatius Rahmani, and later the Apostolic Delegate for the Orientals and vice-Patriarch for the Latins at Constantinople, Mgr. Vincent Sardi.

In Parliament the Insurance Monopoly is still going through ups and downs. At one moment it looked very much like what our wicked brethren in Albany call a "Strike Bill" (if my innocence rightly remembers the name of the foul proceeding), whereby the promoters of the bill were after immunity purchase; but the latest turn would seem to show the Prime Minister Giolitti mad clean through and set upon passing the bill at once, in the interest of the populace forsooth!

The ministerial bill for the modification, if not improvement, of secondary education, prepared after a voluminous report on the subject by a Royal Commission, has passed the Chamber of Deputies without amendment, and goes now to the Senate. It follows the modern

trend in France, Germany and America, eliminating Greek, for which a modern language is substituted, while adding technical and commercial studies, under the more or less universal superstition that a youth can be educated on the basis of an industrial unit without detriment to his development as a man of character and culture, as a citizen of sound principles and ennobling force. Meanwhile, the Commune of Venice, quite content with the results of religious teaching in the elementary schools during school hours, is contending against the threatened governmental change to an exclusion of religious exercises and teaching, if not totally, at least from the regular hours of school. The problem of the parent saving his child from the doctrinaire and from the irreligious experiments of an usurping state authority has the same ear-marks the world over.

A newspaper of Pisa, with the irrational sobriquet of *Reason*, has just met with an accounting. In November last some Fathers came to Molina di Quosa, at Pisa, to give a mission to the faithful. The parish priest, Padre Paoli Pizzo, asked the mill-owner, Count Pozzo di Borgo, to grant his workmen a half hour's grace at the opening morning hour, so that they might attend the morning exercises of the mission. The Count granted the request, and was straightway accused in the *Reason* of having constrained his employees to attend morning Mass, on penalty of the loss of a day's pay for refusal. The Count sued and won his case, the Court condemning the manager of the paper to a year and ten months' imprisonment, with a fine of a thousand lire, assigning the costs of the suit for payment jointly to the manager and the editor.

For next Sunday, the feast of Our Lady of Mt. Carmel, is announced the celebration of the jubilee of the priesthood of the former General of the Carmelites, the venerable Father Simon Bernardini, whose virtue and zeal are held in grateful memory among his religious brethren.

During the past week was celebrated in the Church of St. James, the national church of Spain in Rome, the Month's Mind for the late Spanish Ambassador to the Holy See; Señor Emilio de Ojeda, who died at Pau, in France, on the fourth of June last. He will be remembered in diplomatic circles in the United States as secretary of the Spanish legation at Washington in the seventies, as secretary-general of the Peace Commission at Paris after the Spanish War, and from 1898 to 1905 the Spanish Minister at Washington. In 1906 he came to Rome as Spanish Ambassador to the Holy See.

On Thursday died Queen Maria Pia, daughter of Victor Emmanuel II, and sister of the Princess Clotilde, who was buried last week. The Queen was a god-child of Pius IX. At the age of fifteen she was betrothed to Don Luiz of Braganza, King of Portugal, and later wedded to him with great pomp at Lisbon. She was the grandmother of young King Manuel, and fled with him from Lisbon on the occasion of the upheaval last fall. To her influence, while Queen, is attributed the abolition of slavery in the Portuguese colonies. She was visited during her last illness by Mgr. Castrale, the auxiliary Bishop of Turin, and received the last rites of the church from the hands of Mgr. Brielli. At her bedside were the Queen Mother Amelia of Portugal, the Queen Mother Marguerite of Italy, Queen Helena and the Duke of Oporto. King Manuel was not present, but was said to be on his way to Turin at the time.

Your readers, no doubt, will remember the assessor, Signor Rossi-Doria, who early in May swore on the heads of his five children to right the wrongs of the scavengers of the city, if they would return to work. They called off their strike at the time, but the succeeding two months have brought them no relief. Now they are up in brooms again demanding their bond—not the heads of the five children, but the righting of their wrongs. The President of the Chamber of Labor has promised them, in case next week shows no better result, to order a general strike in the city Sanitary Department. And the thermometer registers ninety degrees.

C. M.

### China's New Railway Policy

SHANGHAI, June 15, 1911.

The struggle between the Central Government and the provinces in China has nowhere asserted itself so strenuously as in the matter of railway development, which it has retarded throughout the country. Funds were required to carry out the undertaking; China had not the money and could not raise it at home except at 30 per cent. interest, and the provinces were opposed to any foreign loans. In recent times, however, frontier defence on the south and west, the prevalence of plague and famine in various parts of the Empire, and the stagnant state of industry have impressed on the Central Government the necessity of breaking down provincial opposition and starting a new policy. This has now been done and may be stated briefly in the following words: "All trunk lines, past, present and future, must be State-owned," that is, the State may redeem all principal lines so far built by the provinces, and will henceforth construct and manage all future lines. The provinces may, however, build and work branch lines, as has been already declared by the Ministry of Posts and Communications to the Shanghai-Hangchow-Ningpo Railway Company.

The principle laid down above is a novel and important one, and if applied effectively immense advantages will accrue to the country. Foremost among these must be mentioned coordination and unity of scheme linking Peking with the remotest parts of the Empire; next, economy and efficiency, and finally the development of trade, so far in a backward state, owing to lack of proper communications. The full official document setting forth the new policy and the motives which have determined the Government to take this step deserve to be laid before the readers of AMERICA.

"The area of the Chinese Empire," says the Imperial decree, dated May 9, "is very extensive and its frontier territories are far apart, the distance in length reaching several tens of thousands of li (the Chinese mile, equal to one-third of an English mile), and requiring several months' time to cover it. Whenever the attention of the Throne is brought to the frontier defence we are troubled night and day. To control the defence effectively, the only means is the speedy construction of the railways. Moreover, for advice and consultation on Constitutional Government, for the transport and mobilization of troops, and delivery of native produce in cases of urgent need, we are here dependent upon facilities of communication before an improvement in our general welfare can be obtained. After careful and repeated deliberation we have resolved that the Nation must possess a complete system of trunk lines to and from the four quarters of

her territory, in order to administer the government by a firm connection with the central authority. Former arrangements were not perfectly thought out, there being no fixed policy, so that our railway system was complicated without distinction between trunk and branch lines. Nor was the people's financial ability taken into consideration. Permission was usually granted, upon receipt of a petition, for any line to be privately built.

"We have now seen that for several years the funds for the Canton-Hankow line have been only half raised, and no progress in construction has been made. As to the Hankow-Chentu line (through the provinces of Hupeh and Szechuan, westward along the Yangtse river), enormous capital was embezzled, and impeachment and pressure have failed to recover any part of it. In regard to Hupeh and Hunan, the offices have been opened for a number of years, only wasting money by inactivity, and thus exhausting the fat of millions of our people. We find, therefore, waste and extravagance in many cases, and embezzlement in others, so that it is feared the longer we wait, the heavier will be the burden on the people, and the greater the ill effects and consequences of such a system.

"We, therefore, wish to proclaim explicitly to the nation that henceforth all the trunk railways shall be State-owned, and this will be the fixed policy of the Government. Whatever trunk lines in the provinces have been granted three years back, but have not advanced in construction, shall immediately be taken over by the Government as State-owned, and their building shall be prosecuted with energy. As to branch lines, they shall be allowed to be undertaken by the people, according to their ability and resources.

"With regard to the manner of recovering trunk lines and cancelling former grants to the provinces, let the Ministries of Finance and of Posts and Communications undertake the work and devote their whole attention to carrying it out fully. If there be anyone who wilfully opposes this new railway policy, creates misgivings or excites to resistance, he shall be summarily dealt with in accordance with the penalty for disobedience to law. Let this be promulgated and made known to all."

In my last letter I mentioned the formation of the "National Volunteer Society" of Chinese students. The views of the members both on home and foreign questions deserve to be recorded, and will show readers of AMERICA what dangerous elements lurk within New China and may break out all of a sudden. The manifesto reads as follows:

"In presence of the utter powerlessness of our country as revealed by the recent Russian ultimatum, and in face of the appalling dangers and difficulties which confront her within and without, the time has come for every patriotic son of China to devote himself without reserve to the salvation of his native land. We know that no real progress can be made in the reform of our country until the three following defects are remedied. In the first place, the present corrupt and inefficient official system with its bribery, its insufficient salaries and un-audited accounts, its nepotism, its uncertain tenure of office, and its sinecure posts must be radically changed. Second, financial reform, unification of currency and abolition of "likin" must be introduced. To accomplish this and carry out many other necessary public works, loans must be raised. We are not opposed to such a policy, but we object to have them forced on us, or when contracted to go and enrich corrupt officials and be expended in unproductive ways. In the third place, our

Government must cease its temporizing policy of palliative half measures. A strong constructive policy must be outlined and carried out unfalteringly.

"We realize that should our country be partitioned, it will be because we have brought this disaster on ourselves.

"We believe, however, that the heart of our people is sound, but they lack knowledge and unity. What they need is to be awakened. To accomplish this is the aim of our 'National Society.' As a means to this end we want to establish a volunteer army throughout the country. At the same time we realize that there are grave dangers attending this scheme. The powers will consider the movement an occasion for raising riots against foreigners. We deprecate any such intention and are actuated only by a sincere desire to help our country. We have impressed this on our six delegates despatched, two to Manchuria, two to Central China and two to the Yunnan province.

"We call upon lovers of peace and justice in all lands; upon leaders of religion and education; upon all those interested in the peaceful development of industry and trade, to help us now and see that we have a fair opportunity, delivered from the menace of foreign aggression, to give ourselves unreservedly to the reform and regeneration of our ancient empire."

The danger of this military movement is obvious to every serious reader, despite the efforts taken to conceal its real purpose which is none else than a new phase of boxerism engineered by "Militant Young China" at home and abroad. The Government, it is hoped, will act promptly, else trouble will ensue. Already a Censor has memorialized the Throne on the return of students from abroad for the purpose of organizing a citizen volunteer army. Such an army, says he, destitute of properly trained officers, funds and ammunition, would be a promiscuous crowd, the peace of the people would be disturbed and foreign antipathy aroused. The Censor begs that the scheme be suppressed rigorously and all well-wishers of China heartily endorse his enlightened petition.

M. KENNELLY, S.J.

### Russian Converts

Catholicism is spreading in Russia, and, although zealous adherents of the Russian Church in its aspect of a national heritage will scarcely admit this, there is no better proof of the fact than that, of late, Russian journals are devoting many columns to the discussion of Catholic affairs in the land of the Czar. They are not at present concerned so much with the doings of the Polish priests, who are ever under the accusation of inciting their flocks to disloyalty and of carrying on a "Polonizing" campaign, but deal to a great extent with actual "Russian Catholicism." Apparently, there is not very much ill-feeling against those Russians who have found themselves in conscience bound to seek reunion with the West, but now and again there are open or covert warnings that Jesuit influence is becoming dangerous.

One journal, after printing a brief account of the personal experience of Jesuits by a Russian priest converted to the Church, adds: "this favorable statement about the Jesuits, made by a Roman Catholic priest, testifies but too evidently as to the source of Catholicism in

Russia." No doubts are expressed, however, as to the sincerity of the writer, and the following extracts from his account may prove instructive. "Much is said about the Jesuits," he writes, "yet what do we really know of them? A notion is current about these true disciples of Christ as of some diabolical type. There does not exist a more banal or a weaker sketch of anything than of the Jesuit's characteristics.

"A scoundrel, murderer, intriguer, and diplomat. That is all our information about the Jesuit. Well, then, if it is accurate, the Jesuit who reconciled me with the Church could not have been a Jesuit! He was a kindly, gentlemanly person; as we say in Russia, 'correct all round,' and with that he was extremely guileless. As a non-diplomat he resembles a great many real and not fictitious Jesuits." The writer then goes on to relate an amusing episode of his first meeting with the "enemy."

"He was one of a circle of friends at Nijni-Novgorod, who were all attracted to the Catholic Faith and were on the verge of making their submission. But there suddenly arrived a member of the dire society in their midst, and without any preliminaries he sprang the awful truth upon them that he was a Jesuit. This was certainly not a master stroke of diplomacy, and the news of a plague epidemic could not have created a greater panic than this announcement."

The little party broke up, and only three of its members had the courage to allow the Jesuit Father to receive them into the Church. The writer states in conclusion that during a period of residence at the Jesuit College he had ample opportunities of studying the Order, and that he was greatly edified by everything he saw.

Again, on the subject of Russian Catholicism, the same journal gives the following sympathetic pen picture of a certain Russian priest who made his submission some years ago:

"A vigorous old man with a fine face and long hair, at first sight, one would scarcely guess that on his shoulders he bears the burden of a wife's and children's curses. They broke off with him as soon as they learned that, as father and priest, he had betrayed the faith of his ancestors. At times a look of unspeakable sadness comes over his countenance, but only speak to him of the one subject and he becomes a different man. His language assumes a tone as of a tried warrior on a familiar field, and his eyes sparkle as lightning flashes in the night. Calmly and methodically he unfolds the reasons which made him take the great step."

A keen student all his life, his desire to solve the great problems of the church increased as he grew older. There were some difficulties which appeared insoluble; to refer them to one's ecclesiastical authorities was useless; he was requested not to argue, and that was all the satisfaction to be had. Those of the clergy who were too much given to arguing and inclined to heresy would be dispatched to some lonely parish far removed from the city. And so this priest, after perusing the works of the Fathers and reading all the great theologians, gradually, as he says, saw his intellectual horizon broaden and the difficulties of the Schismatic Church increased, until he was finally compelled to acknowledge the truth of the teaching of the Church of Rome.

He made the step in spite of all the trials that it implied, and is displaying that heroism which only faith in Jesus Christ can give.

A. C.

## AMERICA

### A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 29, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York. President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT; Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:  
United States, 10 cents a copy; yearly, \$3.00  
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:  
THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.  
CABLE ADDRESS: CATHREVIEW.

#### Religious vs. Lay Schools

The *Rivista Pedagogica* is a well-known anti-clerical publication of Italy. It is, of course, not necessary to add that it ardently supports the "lay" or neutral school as opposed to the school dominated by religious influences. Yet it sometimes permits itself so generous a measure of fairness that one is tempted to express the hope it is not an unknown educational publication in certain circles here in America.

There recently appeared in its columns a remarkable compliment to the teachers of Catholic schools, all the more worthy of our appreciation because it is penned by a professor prominent in the ranks of lay school defenders. The *London Catholic Times* quotes our professor in its Rome correspondence:

"Note," he says, "that the national boarding school is inferior to the majority of the clerical ones. These have the great advantage of being directed to a definite end; the question whether this is good or bad need not now be discussed, but there is always in the system a completeness adapted to give order to the action of the educated and the educator. It is undeniable that the religious in general show in this field a technical ability of which the lay teachers have never given proof. The reason is precisely this, viz., that they know what they aim at, and they can, therefore, ardently seek to attain it; whereas we, with all our shouting about lay education, positive pedagogy and the natural formation of character, have never succeeded in getting beyond vague and undeterminate negotiations."

Nor is the writer satisfied with this generalization. When we recall the campaign of calumny which swept over Italy in recent years, directed with especial virulence against certain religious bodies eminent in school work, it is a decidedly agreeable surprise to find this contention in the professor's article:

"The Salesians know how to found boarding schools for the people that are true models of their kind." And "no one can compare the lay schools . . . with those founded by the Jesuits for the upper classes."

This is praise, indeed, and we recommend the honest expression of our "lay" professor's sentiment to those among us who deem successful school management to be beyond the powers of men controlled by religion in their teaching.

#### Assassination of a People

Such are the words used by a correspondent of the London *Times* to describe the actual condition of affairs in Albania, where the Young Turks, who were supposed to be the harbingers of a new era in Turkey, are trampling under their bloody feet the unfortunate Christians subject to them. The country is lighted up with the glare of burning villages, and men, women and children are being ruthlessly massacred. It is the old war that was thought to have ended forever, of the Crescent against the Cross. People of other religions, or of none, are spared, but the Christian tribes and people are being annihilated.

There was a time when all Christendom would have leaped to its feet to put an end to these atrocities. Even Napoleon III hurried troops to Syria to check and avenge the massacres of Christians in that unhappy land, for there were still some religion and humanity left in the Governments of the world. But now we listen in vain for some protest from the kings or emperors, or presidents of the nations against these acts of savagery. Not a sound is heard, not even from the Peace Congressists, who are proclaiming so vociferously the advent of the time when the nations will disband their armies and arbitration take the place of war. Politics and commerce now dictate the course of the nations. Humanity or religion no longer counts.

#### Spain is Catholic

The recent Eucharistic Congress, celebrated with a pomp and circumstance nowhere possible out of Catholic Spain, was in itself and of itself a purely religious matter, yet contributing circumstances have given to it a political significance and importance acknowledged all over the Continent. The enthusiasm manifested by the Spanish people and the eagerness with which they labored to make the Congress a notable one in the history of these gatherings, has opened the eyes of the world to the crass falsehoods contained in the reports sent out from Spain for two years and more. Spain is not ready to break with Rome, Spain is Catholic to the core, despite the anti-clerical attitude the country is represented to have assumed of recent years.

Of course, the enemies of the Church, in Spain and

out, the freethinking Liberals and the Ferrer following, rage and meditate vain things. But their planning and plotting will avail them nought. Alfonso's filial declaration of his respect and devoted submission to the Church's head, the magnificent public homage of Alfonso's Catholic people, which the petty efforts of a few miscreants sought in vain to disturb, the announcement speedily following the Congress of a reopening of diplomatic relations with the Vatican, all tend to show how wide from the truth have been the exultant judgments of the Church's foes. Spain is not yet prepared to imitate the folly of Portugal.

#### Dr. Wiley's Work

The late P. T. Barnum was charged with saying that Americans find pleasure in being humbugged. Whether or not he said it is a trivial matter, but his long and picturesque career as a showman proves quite clearly that if such was indeed his persuasion, the dear soul did all he could to give pleasure to his patrons. We recall the woolly horse, discovered by Frémont (as the Pathfinder learned long after and much to his surprise); the African cannibals and the South Sea islanders, who returned together to the bagasse after the season was over; the "talking machine," which was a wonderful contrivance of the *neuter* gender; the "missing link," of which dozens could be found on any old plantation. But why continue the enumeration of means that the amiable P. T. B. used to please his patrons?

Barnum's creations were agreeable and inexpensive, wherein they differed from furniture of the colonial period (manufactured at Grand Rapids, Mich.) and old masters that came into existence after the war of 1812; but there were other creations which did not stop at merely tickling the fancy or lightening the purse. There were creations that undermined the lives and perverted the conscience of the people. Such were the nostrums widely advertised as cures for drug addiction, and others for the relief of that nondescript ailment, "headache," a symptom which may spring from causes as varied as too little sleep and too much of it. With nothing on the boxes or bottles to indicate the nature of their contents, good people went on dosing and drenching themselves in blissful ignorance of the fact that they were "curing" their drug addiction with copious doses of the drug. The story is told of a highly respected individual who, for various cogent motives, did not touch wine or beer, much less whiskey or gin; yet his childlike trust in certain patent medicines as health restorers and life preservers was as phenomenal as it was disastrous, for his tongue became as thick and his knees as wobbly and his general expression as idiotic as if his bottled "non-alcoholic strength for the feeble" had been plainly labeled "extract of sod-corn," as it truly was.

By directing attention to the ingredients of many so-

called "cures" and headache mixtures, Dr. Wiley has made deception, whether self-inflicted or otherwise, a much more difficult matter. He saw that among Americans life was held too cheap and he sounded the alarm. Many conscienceless dealers, and users, too, perhaps, would like to make him hold his peace, for the truth is often the most unpalatable of viands. The way of the reformer is hard.

#### "Motivation"—the Latest School Fad

How tremendously backward we were a generation or two ago in educational matters! One wonders how boys and girls of those days made any progress at all in intellectual development. School equipment was of the simplest, text-books were not changed at yearly or six monthly time periods, there were few fads, and teachers were agreed that the "royal road to knowledge" necessarily carried one through the thorny way of earnest and serious and long continued hard work. Yet there were good results achieved in those cramped and uncomfortable school-houses of a generation or two ago. One wonders how, when one listens to the elaborate schedule of imperatively needed educational aids and helps rehearsed by the up-to-date teacher of to-day.

Two weeks ago, in one of the sessions of the great National Education Association's Congress in San Francisco, a certain Superintendent of Schools from Illinois presented his committee's report on "Motivation of the Children's Work in the Elementary Schools." Newspaper reports tell us that, after refreshing the minds of the audience as to the meaning of motivation, the Superintendent's paper showed what things are meaningful and significant to the children of the elementary schools in their various stages of development. He explained that motivation of work is accomplished even though the motive does not operate with the same degree of intensity throughout the time a class is working on a problem; the relation of motivation to rote and systematic drill; and the effect of motivating work in securing general training. He emphasized in the light of recent studies in formal discipline that general training will result from solving specific problems to the degree in which they are motivated.

What does it all mean? the old-fashioned teacher, with his sturdy common sense and his exquisite charm of sweet and simple English, will ask in amazement. The worthy Superintendent is not proposing an abstruse problem in psychology to a university class of Hegelians; he is addressing himself, mind you, to teachers who have to deal with toddlers, or with children of the elementary grades. We may well wonder what inspiration "motivated" him to analyze for such teachers "the effects of motivation on the child, to show that it focuses his apperceptive capital upon the problems he desires to solve; develops ardor in his work; results in his manifesting more originality, greater initiative and

larger independence in attacking his work and stimulates him to the attainment of greater results in all fields of endeavor." He is suggesting helps, again be it remembered, to teachers who have to train children ranging from six to thirteen or fourteen years of age!

One is tempted to ask whether, after all, Dr. Osler's suggestion had better not be followed in the case of the "old-fashioned" teacher. He himself must see how sadly out of joint he is with the progress of the day. Why should he attempt to plod along in the course dear to him, simply because it happens to be his life work? Why should he block the way which eager enthusiasts of younger years and up-to-date methods are "motivated" to tread?

#### Drive Out the Little Sisters

Impelled by curiosity, and also by a desire to get at the facts of the case, an Englishman named Bland, who tells his story in the *Nineteenth Century*, made his way to Lisbon, and among other feats, interviewed Senhor Bernardino Machado, the Minister of Foreign Affairs, whom they call in Portugal "Papa Machado," probably because the little man had been described by Costa, the Provisional President of that exquisitely funny republic, as "a fine fellow of universal paternity."

Machado looks as if he were mild mannered, but it is in appearance only; for he is possessed of a "torrential verbosity, a fierce impatience of argument or questioning, an unconscious vanity and a naïve inconsequence" of thought.

While the bold Briton was bearding the lion in his den and hearing him thunder at the venal press of Europe for telling so many lies about Portugal, a secretary entered without knocking, made his way to the Minister's desk, and without saying by your leave, or apologizing for interrupting the conversation, took himself off again, no doubt intending to show the inquiring Englishman how democratic everything had suddenly become in Portugal.

The interviewer thought it was a good chance to get in a word at that moment about the harsh treatment of the Little Sisters of the Poor. At the mention of the name His Excellency bounced from his chair: "The Little Sisters of the Poor!" he cried, "good women, no doubt, but you must know that the Republic has an unconquerable aversion to religious orders of every kind. And the good people of the North, who, above all, cherish the love of hearth and home, I assure you that whenever they see a Little Sister they say to themselves instinctively: 'she will entice away our daughters, she will break up the family.' If these poor deluded religious leave their families and abandon their domestic duties, it is simply a result of feminine weakness and impulsiveness, a longing for spiritual emotion, a desire to spread themselves, but their proper place is home."

"Look at me," he continued with a pathetic wail. "I am compelled to forsake the delights and duties of my peaceful home because of my devotion to the Republic."

Why not then expel Machado himself? Otherwise he may be a temptation to some one to leave the delights of home, and become a Cabinet Minister. But though you can abandon family and friends for politics, it is quite another thing when there is question of God Almighty or the poor.

#### A Royal Profession of Faith

The King of Spain was the first monarch to take part in a Eucharistic Congress. His present Government and a small, though noisy and politically important section of his people, are hostile to religion, and therefore it required no slight moral courage for Alfonso to make such open profession of his faith. His address of welcome to the Congress, written we are told by his own hand, has the true Catholic ring. Having declared that "he and all the royal family join in this tribute of faith and love to Jesus Christ in the august Sacrament of the Altar," he concluded: "May God bless this illustrious assembly, so that its labors may prove fruitful and may extend more and more throughout the world the worship of Jesus in the Sacrament of the Altar, and may tend to establish among all peoples that sacred fraternity which, without interfering with their patriotism or the glorious traditions that each preserves as a treasure, unites them all in one love and one faith, within one fold and under one pastor." The special thanks and blessing which the Holy Father sent to the King for his services to the Congress were well deserved.

#### Parental Ambition

The cost of maintaining Harvard University during the fiscal year 1908-1909 was, according to a news item, \$2,678,936.

The current expenses of Harvard are presumably paid from its income. The amount referred to above, whatever may be its source, is equivalent to the income accruing from \$65,000,000 invested at 4 per cent. The number of students then at Harvard was about four thousand. To educate these young men during a scholastic year of approximately nine months this vast expenditure was required. The amount of money in circulation about the university must have been a considerably larger sum than these figures indicate. Each student expended for his own support, and perhaps for the good things of life, an amount which was not reported to the university. In addition, athletics required large receipts and disbursements. This glance at the cost of maintaining Harvard enables us to understand the slang of the Boston tradesmen, who refer to America's richest university as "the Harvard gold coast."

Catholic parents, who forgetful of their church, send their sons to the great Protestant universities to enable them to become acquainted with wealthy young men, should consider the matter carefully. The gilded non-Catholic youth are quick to discover the aims of those whose proper place is at centres of Catholic education. Catholics are made to pay royally for the joys of Protestant society. Unless a Catholic young man is unusually well endowed with mental or physical gifts, the strength of the friendship which he forms is in exact proportion to the length of his purse. Even the most ambitious Catholic parent will admit that it is desirable for his son as a part of his education to master the difficult art of keeping money. To do this in what has been aptly termed "an atmosphere of banknotes and gold," and at the same time make friends among men of expensive habits, requires strength of character which few students possess. The net results of parental ambition in this field are usually an education without religious foundation, extravagant habits formed during an impressionable age, and a few friendships based upon monetary considerations.

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We have sent to Paris for the official details of the recent marriage there of two opera singers, both previously divorced. Until these details are received it is useless to try to deal with the incident, except to state the obvious fact that, if a marriage was contracted in a church within the jurisdiction of the Archbishop of Paris, all the laws of the Church in regard to a Catholic matrimonial union must have been complied with.

#### LITERATURE

**The Summa Theologica of St. Thomas Aquinas.** Part I. Literally Translated by FATHERS OF THE ENGLISH DOMINICAN PROVINCE. First Number (QQ. I—XXVI). New York: Benziger Bros.

"Here is one of the greatest books in the world; a book which has formed universities, nourished doctors and presided at councils." For this masterpiece of "the Angelical" is the most remarkable teaching work of its kind ever put forth by mortal man; its influence on the learned is shown by the number and prominence of its commentators, and the high place it holds in the Church by the fact that at Trent, the "Summa" lay on the altar beside the Holy Scriptures and the decrees of the Supreme Pontiffs.

The work is prefaced by Pope Leo's encyclical in praise of St. Thomas, and by excellent essays on the Scholastic Philosophy, the method of St. Thomas, the nature of the "Summa" and the character of this translation. The English readers, to whom the Latin of St. Thomas is a silent tongue, can get some idea of the thoroughness and depth of the Angel of the Schools by reading from this volume a few chapters on the nature and attributes of God. "Is this so?" "Why?" St. Thomas is constantly asking. Yet he never leaves his questions unanswered. He advances, in all their strength 10,000 objections against the Christian religion, but conclusively meets them all. What intellectual drudgery must not this have entailed! No one surely but a saint could have borne it. When asked, near the end of his life, what he con-

sidered the choicest grace he had received, Aquinas is said to have answered: "The grace of understanding whatever I read." A grace indeed. For the office of St. Thomas was to show how highly rational religion is, by drawing from faith the intellectuality enshrined in it. Nowadays uncertainty is considered the work of a sound mind, but in the Catholic thirteenth century the sane were those who were certain.

Even in English the "Summa" is hardly a volume that will be eagerly bought at railway stations, nor is it likely to be widely read as a vacation book. But Catholics who wish to know how one of the world's greatest intellects found reasons for the faith he had, or non-Catholics who are curious to see with their own eyes whether it is really true, as their most approved authors assert, that the scholastic theologians were mainly occupied in inquiring as to how many angels can dance on the point of a needle, might profitably read this English "Summa."

WALTER DWIGHT, S.J.

**Switzerland To-day.** A Study in Social Progress. By VIRGINIA M. CRAWFORD. London: Sands & Co. St. Louis: B. Herder. 30 cents.

The author of this little book is greatly interested in the social questions of the working classes. We suspect that her sympathy runs to the organizing of Catholics for social reform, with all sorts and conditions of men and women outside the Church, rather than to the restraining of their activity within its limits. The question is a knotty one, not to be settled except by competent authority, those whom the Holy Ghost has set to rule the Church of God with Peter speaking the last word. We think we see indications of what the decision will be, but it is not for us to forestall it.

The story of the rosy hopes of Dr. Decurtins, of the failure of his schemes and of his withdrawal from the field of social action is instructive. Indeed, all that is purely historical in Mrs. Crawford's book is such. When, however, she undertakes to deal with doctrinal matters, we can not but feel that she is going out of her province and attempting things too high for her, not without danger for herself and her readers. On page 23 we read that Dr. Decurtins "based his whole policy of social reform on the principle enunciated by St. Thomas Aquinas, that men have no absolute personal rights over their property, that they are but stewards of their wealth, and must administer it for the common good." The doctrine of St. Thomas on the subject of property cannot be summed up in three lines and a half of Mrs. Crawford's book, nor do we think her capable of summarizing it. Once a similar attempt was made to summarize his doctrine regarding the ownership of land, and it was disastrous.

Mrs. Crawford seems to think that Leo XIII approved congresses in which Catholics, Protestants and Atheists come together to discuss labor questions, giving as proof his letter to Dr. Decurtins on the meeting of the Arbeiterbund at Bienne in 1893. Such letters need careful study. They are official documents of which every word has been weighed carefully. The letter in question is both commendatory and directive. The Pope commends the Arbeiterbund meeting because Dr. Decurtins had told him that it had received the encyclical, "Rerum Novarum," with signal approval and commendation, and because it had paved the way to another congress to promote international legislation for the protection of women workers and children, and the carrying out of the ideas of the "Rerum Novarum." The directive part is more important. Leo XIII had treated the whole labor question exhaustively in the "Rerum Novarum," and he required this to be the handbook of every Catholic social worker. In a word, he approved all social action of which it should be the guide: he reprobated

any social action on other lines, and foretold for it disaster. We may say here that no document, perhaps, has been more abused than this great encyclical. Within and without the Church are those who praise it. Many pick from it, here and there, what they fancy supports their own theories and ideas. Comparatively few, even among Catholic sociologists study it with absolute docility, taking it in its entire scope as their guide.

The chapters on "Recent Catholic Organization" and "Feminine Activities" are informing. It is, however, unfortunate that Switzerland is unique among the countries of the world. Mrs. Crawford says very truly that its lessons may be studied with profit. On the other hand, she evidently recognizes that the situation in England is very different, and its problems are more complex. The same is true of America.

**The Great Texts of the Bible.** Edited by the Rev. JAMES HASTINGS, D.D. Genesis to Numbers; Acts and Romans I-VIII. 2 vols. New York: Charles Scribner's Sons.

It is refreshing to find amongst the dreary crowd of Protestant writers publishing shallow blasphemies with tiresome persistency an author maintaining the old evangelical traditions. The former are heading straight for hell and dragging with them their foolish readers. The latter gives imperfectly, it is true, and mixed with many errors, what God's mercy can use for salvation, the divinity of Christ and His atonement for sin. Generally Dr. Hastings speaks with no uncertain sound; sometimes, unfortunately, he is overpowered with his environment, especially when he quotes and follows authors who, even among Protestants, have no reputation for orthodoxy. For one thing he deserves praise. He is not afraid of Rationalistic abusers of God's Word; and if his readers got from his books this certain truth, that all such are petty charlatans, making up by pride and noisy arrogance for their lack of wisdom and sound judgment, they will have got something worth having.

Like Protestant ministers generally, Dr. Hastings, despite his degree in theology, is sadly deficient in sacred science. To take one example of many, he attempts to discuss the image of God in man as found in the intellect and will, without saying a word of the pure intellect and its adequate object, the True, and ignoring utterly the will with its adequate object, the Good.

Of course there can be no thought of commending to Catholics a work which, no matter how good its author's intention may be, is necessarily full of errors against the Catholic Faith.

H. W.

**A True Hidalgo.** By DON LUIS COLOMA. Translated from the Spanish by HAROLD BINNS. St. Louis: B. Herder.

All the other stories of this Jesuit novelist are powerfully written, and this book is no exception to the rule. Taking for a text the warning: "Two women should have a place in a man's life: his mother, and the mother of his children; these two sacred and stainless affections apart, all others bring guilt or peril," Father Coloma introduces us to the tarnished hero of the story, the Count de Baza, at a masquerade ball, and soon leads us into the thick of a plot based on an intrigue and a mysterious murder, and keeps us in suspense till the tragic death of "Boy" in the last chapter. The author is a master of character portrayal; with a few deft touches he can give his readers a picture they will remember. The book sparkles with wit and so abounds in recondite literary and historical allusions that the translator has thoughtfully appended here and there illuminating footnotes which might profitably have been more numerous still. Mr. Binns has turned the Spanish into English so well that

scarcely a trace of the original idiom survives, though the expression "to take preparations" should be corrected. If readers of modern novels in which illicit passion is condoned or defended have so vitiated their taste and defiled their imagination that stories by Catholic authors are now tame and insipid, would take up some of Father Coloma's books, they would see that even a novel pervaded by a Catholic atmosphere and driving home a strong moral lesson can be made interesting, for his heroines do not invariably end by taking the veil, nor do his heroes always find peace in a monastery. Are the publishers of Padre Coloma's translated works aware that "Don" is not the proper title for a religious priest?

**Chapters in Christian Doctrine; Reason the Witness of Faith.** New York: Frederick Pustet & Co.

This book, as the anonymous author puts it, is designed to bring out "the absolute harmony of Religion with Reason," and to arm Catholics against "the ever-ready ridicule of apparent discrepancies between their distinctive views of life and the current views of the world," that they may "turn a bolder front not only towards ignorant imputations, but also towards the liberalizing tendencies of their own hearts." The chapters are thrown into catechetical form, because a "well-pointed question is worth nine-tenths of the answer"; and the questioning is admirably done, for not a word the young would find it hard to understand is allowed to pass unexplained, even if the answer seems to carry the author away from his subject. The chapters on the Mission and Work of Jesus, on Truth and Essentials, and on Purity are particularly well done, for the constitution of the Church and the philosophy of objective truth are brought down to the comprehension of children, and the necessity and nature of cleanness of heart, with some practical counsels on how the young should show their love for the beauty of God's house, are plainly but prudently set forth. The book will also clear the ideas on religious subjects of many Catholics who are children no longer.

**The Little House Under the Hill.** By CLARA MULHOLLAND. New York: Benziger Bros.

This is a story for school girls, by one of their favorite authors. Reverses of fortune have forced the Eastman family to give up their big town house and rent a little cottage in the country, where four girls undertake to draw their pin money from a kitchen garden. But instead of buying pins, they benevolently give a fortnight's outing to Tessy and Phillis, two poor city girls of their acquaintance. A sophisticated reader of course can see all along that Mr. Pembroke will turn out to be the rich cousin of the two orphans, and that the vain and disobedient Phillis is to be well humbled before the book ends, but little maids of twelve will doubtless read this story to the last page with breathless interest.

W. D.

**Les Cinque Républiques de l'Amérique Centrale.** Par le Cte. M. de PERIGNY. Paris: Pierre Roger et Cie. Editeurs.

M. de Perigny has written this sketch of the five republics of Central America for the purpose of interesting Frenchmen commercially in that remote, and, as far as France is concerned, that unknown part of the world. The United States is rapidly taking possession of it, and the absolute possession of the Isthmus will forestall any union of Mexico and these republics with the countries of South America. The statistics agricultural, industrial and otherwise are an appeal to business men not to neglect the opportunity which is yet available.

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## BOOKS RECEIVED

The Summa Theologica of St. Thomas Aquinas. Part I. Literally Translated by Fathers of the English Dominican Province. First number. New York: Benziger Brothers.

Thoughts of a Catholic Anatomist. By Thomas Dwight, M.D. New York: Longmans, Green & Co. Net \$1.

Switzerland To-day. A Study in Social Progress. By Virginia M. Crawford. St. Louis: B. Herder. Net 80 cents.

The Little House Under the Hill. By Clara Mulholland. New York: Benziger Brothers. Net 75 cents.

A True Hidalgo. Translated from the Spanish Novel "Boy," by Harold Binns. St. Louis: B. Herder. Net \$1.35.

## French Publications:

Conférences à la Jeunesse des Écoles. Three volumes. Par Ch. Vandepitte, D. H. Paris: P. Téqui, 82 rue Bonaparte. Net 6 fr.

Les Femmes du Monde. Par Joseph Tissier. Paris: P. Téqui.

Petit Catéchisme de la Grâce. Par Ch. Vandepitte, D. H. Paris: P. Téqui.

## EDUCATION

One does not like to appear to criticize what will be very generally held to be a deserving charity, yet it is not mere unreasonable fault-finding to suggest that Catholics, interested in safeguarding the poor and dependent little ones of their Church, should give vigilant heed to a movement that is spreading rapidly in many of the larger cities of the country. The New York press recently gave appreciative notice of its progress in the metropolis. Summer schools, we were told, were opened in thirty Protestant churches in New York City. For five days a week during the summer, parish houses and cool church basements will be kept open for two hours every morning, and 15,000 poor children of the East and West side, it is expected, will attend. They will be taught singing by girls from Barnard, Vassar, Bryn Mawr, Wellesley, and other women's colleges, and students of many universities and divinity schools will teach the boys basket making, weaving, hammock making, and other useful arts. Behind the movement, although their names were not made public, are some wealthy young women, who have given generous financial support. The active leaders in the work are Protestant students of theology and representative men of various Young Men's Christian Association centres. Prominent pastors of Protestant churches are enthusiastic in commending the enterprise.

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Of course the old assuring word is passed about that the movement is essentially non-sectarian. "We do not emphasize the religious side of the schools," naively remarks Mr. W. F. L. Edwards, a Yale man and the superintendent of the schools in the New York City district. Yet after an auto bus, a forceful argument for attendance and an entirely new alluring feature in church and mission work, has made its rounds to gather up the little ones through the congested district and to give them a free ride to the school in the cool church basement, one notices that the program calls for a fifteen minutes' religious exercise as an introduction to the school work. A Catholic will not need to be reminded of the danger emerging from the well-intentioned charity of those in charge of the plan. Children are ruled by instincts, and childhood is the formative period, in which is laid the foundation of the later life of habit. Given the attractive setting arranged for the school work, the agreeable features of unwonted refinement, and kindness on the part of those in charge, the alluring temptations of a free ride, perhaps of an appetizing little luncheon, of the singing and games—the non-sectarian religious exercise is certain to impress the child-mind, and the good people engaged in the cause will use, despite every protestation they make to the contrary, the charm of it all to draw our little ones away from us.

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Perhaps they have no intention to proselytize,—one may be generous and accept their assurance of this, but staid

old experience assures us quite as strongly that work such as is done in these schools is bound injuriously to affect the Catholic child allowed to share in it. And, unfortunately, the congested districts of the East and West sides of New York City contain a multitude of Catholic children. Very probably the bulk of the 15,000 already drawn to these summer schools are Catholics. To be sure, worldliness will object to our implied criticism that we should be loath to deny these poor outcasts of the slums the refining influences the schools afford unless we are ready to do something equally good to help them. A Catholic might answer: it is written, "seek ye first the kingdom of heaven," and affirm that, even in the lack of the like material attractions, Catholic children should be urged to keep away from the allurements that will surely dim the priceless lustre of their faith, even if they do not entirely destroy it.

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But we have a better suggestion. Why may we not imitate an example which, in many aspects, is worthy of unstinted praise? Mr. Edwards vouches for it that there are Catholics among the volunteer teachers recruited for his schools from the college men and college women eager to help in a good cause. Why may not these and others be invited to serve under the flag of their own Church? We have commodious schools, vacant in the summer time,—we have cool church basements. We have charitably disposed rich coreligionists, who would, one may believe, readily contribute the financial assistance the work demands. No doubt it would not be impossible to obtain an auto bus in which the little ones might enjoy their free ride. All that is needful, then, to equip and start summer schools for our own children is an organization eager to safeguard Catholic interests and to meet the purposes of non-Catholic philanthropists, who, while protesting the purest sentiments, very effectually conspire to do just what they claim they are in nowise minded to accomplish.

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A writer in the Boston *Pilot*, speaking of another matter, recently said: "The union of Catholic and non-Catholic is, in itself, unnatural and unwelcome. In nine cases out of ten it leads to perversion of the Catholic party, not to speak of the irreligion of the children." The loss to the Church by reason of mixed marriages may be exaggerated by the writer—the phrase "nine out of ten" is probably a mere rhetorical turn—but surely such unions are productive of distressing lapses. Just as surely may one note perversion and irreligion among the results wrought by the many presumably well-intended movements of non-Catholic charity organizations, which offer their non-sectarian helpfulness to the needy and dependent among Catholics. But mere theory will not cure the evil. Our Catholic people—thank God the day has passed when the means at our disposal forbade the attempt—must generously meet the plans of those outside the Church and do for their poor what these cannot do for them without perilous consequences to Catholics who accept their largesses.

Catholics are blamed because of the sharp note characterizing their criticism of the public school system. They have been affirmed to be disloyal and un-American because they use the privilege conceded to every citizen to point out defects in existing civic methods, and to secure reforms which they believe to be suggested by prudent forethought for the country's welfare. One wonders what they who attack us will have to say to the criticism of public schools made in the very home of its closest friends and supporters. It will be difficult to discover more pointed and emphatic

disapproval of public school instruction than that pronounced by prominent leaders of the system recently foregathered in San Francisco. "Civic sloth and depravity are general throughout the country because the schools fail to train for citizenship," was a charge made by one representative from New York. "The present pressing problem in education is to arouse in the life of each person dealing with children the conviction that the moral and religious development of the child is an immediate necessity," is a contention put forward by C. E. Hugh, associate professor of education at the University of California. Henry H. Goddard, of the school for the feeble-minded at Vineland, N. J., brought the startling charge against our modern educational practices that the blame for backwardness among school children and mental deficiency was due to the crowded and elaborate school curricula which have been current in our schools in late years. Finally, in one of the strongest criticisms of the tendency of American educational ideals and aims, Mrs. Emmons Blaine, of Chicago, called upon the teachers of the National Association to turn from the "bread and butter" attitude, with which too many of them, she affirmed, viewed their profession. She urged the imperative need to turn to higher ideals, to combat the influence of a growing materialistic age, and to teach a higher citizenship.

M. J. O'C.

This year for the first time the large building of the Manila Observatory was placed at the disposal of the young men attending the Teachers' Assembly in Manila. More than a hundred teachers took advantage of this exceptional opportunity offered them and took up their residence in the Observatory. The large grounds offered ample opportunity for athletic sports. Several illustrated lectures were given by Father Finegan, who looked after the comfort of the teachers during the entire period of the Assembly. Among the means of recreation and instruction provided by the American Jesuit was an excursion to Cavite. A member of the marine corps assigned as guide to the teachers pointed out the various objects of interest in the Arsenal. Another excursion was made to the Laguna on Labor Day, May 1st. The launch made a landing at Fort McKinley to enable the teachers to visit this immense military reservation, the largest under the American flag. The teachers attended Mass on Sundays in the Seminary chapel, a choir was organized and the congregational singing was excellent. The feast of the Patronage of St. Joseph, May 7, was observed as a day of General Communion. A few days before the end of the Assembly, the teachers invited their friends to an entertainment which was given in the Observatory garden. Hundreds of Japanese lanterns strung from tree to tree gave a new charm to the section of the garden selected for the entertainment. The program was literary and musical and met with hearty applause from the large gathering present. The teachers expressed their regret that the closing of the Assembly forced them to leave the Observatory building, where they had passed a profitable and pleasant month. These interesting items are culled from the June number of the *Little Messenger of the Sacred Heart*, published in Manila.

### SOCIOLOGY

Female suffrage has become in a surprisingly short time a real political question. Not so long ago ridicule was the only argument its opponents used against it. This no longer suffices when in England, where the agitation is most acute, some of the most influential women of the country support it. Nor can a general female incapacity be alleged any longer; for if peaceful polities be considered, it appears that in county councils and

school boards women have not shown themselves inferior to men, while for violent agitation they have shown in the suffrage movement a very remarkable talent. The right to vote and to be voted for is not necessarily inherent in the people, and when granted in modern times, it is granted in a way provided for in the constitution of the state. But the granting supposes a capacity in the recipient; and women ask, what capacity have men that they do not possess? They have property which they administer. They pay taxes. They are workers, both skilled and unskilled. They are in the professions. They are authors and artists. They are teachers in every grade from elementary to university. Moreover, in times past women have played a very important part in public life. In old feudal days a woman could be a tenant of the crown, enjoying within her domain all a tenant's rights and privileges. The limiting of succession to heirs male came later; so that if one hears that in England or Scotland a woman has succeeded to a barony in her own right, one may take it for granted that the barony is of very ancient date. Among sovereigns the proportion of women who have surpassed a political mediocrity is greater than that of men; the empress Pulcheria; Eleanor, mother of Henry II of England; Isabella of Castile; Blanche of France; Matilda of Tuscany; Elizabeth and Catharine II of Russia, occur to the mind at once. In England four queens have reigned; two are put in the front rank by universal consent, and Mary would hold a place hardly inferior were she as well known.

Nevertheless, it must be noted that such women were exceptions, brought by special circumstances into the position they occupied; and that though they exercised executive power freely and ably, women have never been called to the deliberations of the legislative power. A woman might be tenant-in-chief of the crown, but she was never summoned to parliament; and it is the legislative power they now ask. Now, women excel in a sort of practical intuition. They often see instinctively the right thing to be done but they do not so readily evolve the reasons of its rightness, so as to persuade others. Again, women are pertinacious and pushing. They have, too, a peculiar fortitude of their own; and all these qualities find their scope in executive administration; they do not qualify one for legislation. That some women have succeeded in county councils and school boards proves very little. These are few, and, as a rule, are masculine women, combining certain mental qualities of men with the pertinacity of women. They do not push their way into society, because they do not care to be there: they do wish to be in the council and the board, and so they get there.

Women are easily excited, and in the turmoil of political discussion, whether in meetings or in the streets, they lose that self control which is absolutely necessary for those who take part in legislative deliberations. We have seen this in the suffragist agitation. We know how in the French Revolution respectable old women with their knitting were transformed into furies clamoring for blood in the galleries of the Convention and the Assembly, and revelling in it at the foot of the guillotine. Every chief of police will tell us how enormously the danger of a mob of men increases when a few maddened women are in it; and any physician will bear witness to the physical evils of such excitement.

"*Non omnia possumus omnes.*" This is the great argument against female suffrage. A parish priest feels that he has within him another Nelson, another Napoleon. But he will never lead army or fleet to victory. His state of life, his lifelong duties forbid it. A lawyer has in his soul music that Wagner would have envied. It will remain buried there. He has his family to support; for he has given hostages to fortune. Woman has her life duty laid on her by God. Politics, following the suffrage, are incompatible with it. Hence, even though she had a real capacity for them, woman as a class is excluded from them by the higher functions God requires of her.

H. W.

## SCIENCE

During some years past many patents for the improving of coal briquets have been granted at home and abroad, but few have proved to be of commercial importance. A new binding agent, sulphite pitch, lately discovered in Germany, is said to have proved efficient. It is described as intensely gelatinous, of a very high binding power, burning without smoke or odor, not softening under heat, and consumed at a very high temperature. It can be manufactured as a powder, or can be ground to any degree of fineness. A great advantage of this substance is that it is manufactured from the troublesome by-products of paper mills. Its analysis is as follows: Fixed carbon 25 to 35 per cent., volatile matter 50 to 60 per cent., ash 8 to 12 per cent., and water 10 to 15 per cent.

An English patent, granted to L. Maitre, covers a new process for the soldering of aluminium. A thin layer of iron is deposited on the surface of the aluminium, which is plunged successively into boiling and cold water. It is then heated until the deposit has assumed a bluish tint, when it is again immersed in cold water, the method being akin to the hardening of steel. The result is that the iron adheres more closely to the aluminium base. On removing the film of bluish oxide with fine emery cloth, the metal will yield to any regular soldering method.

A recent study of the action of ultra-violet rays on rubber has disclosed the following facts: On rubber of the raw Para type they have no effect. A slight decomposition is noticed in plantation rubber, in others elasticity is entirely destroyed, and the gum becomes very sticky. Vulcanization greatly increases the resistance to these rays, as does the addition of mineral matter. The fact that the rubber is unaffected by this light when exposed in a vacuum indicates that the action is one of oxidization. The rays possessing the largest coefficient of refraction are the most active. These observations have a special importance in regard to aeronautics where rubber coverings are used; for it is a well-established fact that the higher atmospheric regions abound in ultra-violet rays.

It is proposed to utilize the immense peat deposits in the north-western part of Germany as fuel to be employed in the development of electrical energy for agricultural purposes. A conservative estimate places the horse power hours derivable from a ton of peat at 600. Ammonia may also be obtained in considerable quantities.

F. A. TONDORF, S.J.

## ECCLESIASTICAL ITEMS

The Right Rev. Joseph Schrembs, Auxiliary Bishop of Grand Rapids, Mich., preached an eloquent sermon at the laying of the corner-stone of the new St. Anne's Church, Lenox, Mass., on July 16. In answer to the charge that Catholics are a priest-ridden people, he said in his sermon: "Well, let us see. The New York *Independent*, a leading Protestant weekly journal, shall give us the answer to this objection. Here is what it says: 'From the elaborate statistics of the diverse Christian denominations published, we gather the result that the adjective, "priest-ridden" attaches not to Catholics, but in its fullest sense to Protestant denominations. These very statistics show that the Catholic priests have the largest parishes, and the Baptists the smallest; that the Methodists have four times as many churches and three times as many ministers; the Baptists nearly five times as many ministers as there are Catholic priests in the country, although they have little more than one-half the communicants. The result is that there are only 90 Baptists on an average to one of the churches; 110 Methodists to each of their congregations while the average number of Catholics to one church is not less than 763.'"

The Central Bureau of the Catholic Central-Verein has arranged for the summer two programs for Social Study Courses, one of which will be carried out at Fordham University, N. Y., the other at the Western Catholic Chautauqua, Spring Bank, Wisconsin. The courses will be held from July 31 to August 4. The programs are as follows:

At Fordham.—Dr. C. Bruehl, Prof. of Dogmatic Theology at St. Francis' Seminary, St. Francis, Wis., 5 lectures on "Constructive Social Reform": (1) "The Meaning of Riches and Their Necessary Limitations", (2) "The Social Aspect of Labor and Solidarism", (3) "A Living Wage", (4) "Labor Legislation", (5) "Unionism and Co-operation as a Means of Material Betterment and Social Education."

Rev. Dr. J. J. Fox, Catholic University, 5 lectures on Socialism: (1) "Early Socialistic Ideas and Essays", (2) "The Rise and Progress of Contemporary Socialism—Marx, The Bible of Socialism", (3) "Economic Difficulties of Socialism", (4) "The Socialist Movement and Doctrines in their Bearing on Religion and Morals", (5) "How is the Socialist Movement to be Successfully Opposed?"

Mr. Peter W. Collins, Sec. International Brotherhood of Electrical Workers, 2 lectures on: (1) "The Catholic Workingman and the Trade Union Movement";

(2) "His Duty in the Trade Union Movement."

Applications should be addressed to Mr. Joseph Frey, 71 S. Washington Square, New York City or to the Central Bureau of the Central-Verein, 18 S. 6th St., St. Louis, Mo.

At Spring Bank, Wis.—Dr. Frank O'Hara, Catholic University, 5 lectures on "Labor Legislation": (1) "Employers' Liability", (2) "Workingmen's Compensation", (3) "Industrial Accidents and Occupational Diseases", (4) "Women and Children in Industry", (5) "The Minimum Wage and Other Labor Problems."

Rev. W. F. Robinson, S. J., St. Louis University, one lecture on "The Ethical Foundation of Civil Society."

Rev. W. Engelen, S. J., recently returned from Japan, now of the St. Louis University, one lecture on "A Test Case of Catholic Social Reform."

Rev. Joseph Wentker, St. Louis, one lecture on "An Outline of a Program of Social Reform."

Mr. Peter W. Collins two lectures on: (1) "The Catholic Workingman and the Trade Union Movement," and (2) "His Duty in the Trade Union Movement." Applications for the Spring Bank course are to be addressed to the Central Bureau only.

Sunday, July 16, the Feast of our Lady of Mount Carmel was made memorable in the history of the Diocese of Springfield, Mass., by the laying of the corner-stone of two fine churches. One of these is for the Italian Catholics of Springfield and will be known as the church of Our Lady of Mount Carmel, of which the Rev. Anthony Della Porta is the first pastor. The ceremony was performed by the Right Rev. Thomas D. Beavan, Bishop of Springfield, and was attended by the rectors of all the Catholic churches in the city. On the same day, at Lenox, Mass., in the extreme western limit of the diocese, the corner-stone of St. Anne's was laid by the Right Rev. Joseph Schrembs, D.D. The design of the new church as given in the Springfield *Republican* shows that the church as projected will be one of the most beautiful ecclesiastical edifices in New England. The Rev. William F. Grace is pastor.

The Rev. Joseph Grimmelmann, S.J., former president of St. Louis University, and later provincial of the Missouri Province of the Society of Jesus, has been appointed president of Marquette University, Milwaukee. The presidency of St. Xavier's College, Cincinnati, which Father Grimmelmann vacates, will be filled by the Rev. Francis Heiermann, S.J., recently president of St. John's College, Toledo. The Rev. John A. Weiand, of Chicago, has been made president of St. John's College, Toledo.

and the Rev. William F. Dooley, S.J., president of Detroit College, Detroit.

August promises to be a very busy month for the members of the leading Catholic societies. According to the programs now arranged, these gatherings will be held:

1-4. National Convention Catholic Order of Foresters, Cleveland, Ohio. 1, 2 and 3. National Convention of the Knights of Columbus, Detroit, Mich. 8-11. The Forty-First National Convention of the Catholic Total Abstinence Union of America, Scranton, Pa. 20-24. National Convention of the American Federation of Catholic Societies, Columbus, Ohio, followed by a conference of the editors of the Catholic papers.

#### PERSONAL.

Apropos of the seventy-seventh birthday of Cardinal Gibbons, the Baltimore *Sun*, July 22, touches interestingly on the life story and daily habits of His Eminence.

"Cardinal Gibbons will be seventy-seven years old to-morrow. Away from the city's strife and among friends at a beautiful spot about fifty miles from Baltimore he will spend the day quietly. There will be no observance of the event by the venerable prelate.

"To see the Cardinal stepping along the streets of Baltimore, with his cheeks aglow with the joy of living and with his bright eyes bespeaking his keen observance of the things about him, one would scarcely believe that the leading representative of the Catholic Church in this country is a near-octogenarian. His life, however, has been spent in such strict observance of those laws which are conducive to health that time rests lightly on his shoulders. As a young curate, the Cardinal was delicate, and grave fears were entertained by his parishioners lest he break down under the strain of work. Memories of those days bring smiles to the Cardinal's countenance.

"The Cardinal was the eldest son of Mr. Thomas and Mrs. Bridget Gibbons, and was born on Gay Street, near Fayette Street, July 23, 1834. At that time the residential section centered about the neighborhood in which he was born, and Baltimore was an entirely different city from the Baltimore of to-day. When he was four days old he was taken to the Cathedral, the future scene of the many notable events in his life, and was there baptized by Rev. Dr. Charles I. White, whose funeral sermon was preached by Archbishop Gibbons just forty-four years afterward.

"The Cardinal went to Ireland with his parents when three years old, returning to this country with his mother after his father's death, about ten years later.

"After working for some time in a grocery at New Orleans the Cardinal entered St. Charles' College, and then began his long career crowded with honors. The Cardinal has always taken the same interest in wholesome recreations as he did in boyhood days, and is now one of the leading advocates of clean, healthy sports. A sound mind in a sound body has been a maxim successfully followed by him."

Of the Knighthoods conferred on the occasion of the coronation of George V, one that will interest Americans is that bestowed on Vice-Admiral Sir Henry Kane, who, as Captain Kane, saved a large number of American sailors in Hawaiian waters twenty-two years ago. A terrible storm, which wrecked three German and three American cruisers then in port, burst on Apia harbor, and Captain Kane, seeing that no anchor or mooring would hold, sailed out in the teeth of the storm, saved his ship, and rescued the survivors of two American vessels, while his ship's band played, by his order, "The Star Spangled Banner." Admiral Kane is a brother of Brother Kane, Superior of La Salle Institute, Waterford, who spent several years as an architect in the United States before he entered the Christian Brother congregation; and a first cousin of Fathers Robert, Patrick and William Kane, of the Irish province of the Society of Jesus.

Right Rev. Mgr. O. E. Mathieu, D.D., former rector of Laval University, has been appointed first Bishop of Regina, the new see that takes its title from Saskatchewan's capital.

Judge John Gibbons of the Circuit Court of Chicago is quoted as declaring that he will never again perform a marriage ceremony. He is a Catholic and gives as his reason that marriage belongs to the Church. "I am weary," he adds, "of all this turmoil and trouble which the daily grind of divorce cases has unfolded to me. No judge or jurist can stand on the bench from which he may some day grant a divorce to one of the parties to a marriage and lend the proper sanctity to a marriage ceremony. If every marriage were performed with church rites the divorce evil would become an occasional marital tragedy instead of a national disease."

#### OBITUARY

The Rev. Thomas J. M. Hanselman, rector of St. Mary's Church, Jamaica, L. I., was run down by an automobile on Wednesday, July 19, and, as a result of his injuries, died two days later at St. Mary's Hospital, Jamaica. At his bedside when

he breathed his last were his brother, the Rev. Joseph F. Hanselman, S.J., Provincial of the Maryland-New York Jesuits; Sister Vincent of the Order of St. Dominic of Brooklyn and Sister Thomasine, a member of the Order of Sisters of Christian Charity, of the Bronx, sisters of the dying priest. Father Hanselman was born in Brooklyn on March 11, 1868, and was educated at St. John's College, Brooklyn. He was raised to the priesthood in 1893. Eight years ago he was put in charge of St. Mary's at Jamaica, where he built up one of the largest and most flourishing parishes in the diocese. There were originally six brothers and two sisters in the Hanselman family, five of the brothers becoming priests and the two sisters nuns. The Rev. George M. Hanselman, who died in 1887, was assistant at the Church of the Holy Trinity, Brooklyn. The Rev. John M. Hanselman, rector of the Church of St. Benedict, died in 1906. The Rev. James J. Hanselman is pastor of St. Barbara's Church, Brooklyn. Father Thomas was the youngest of the priests, and regret over his untimely death as well as sympathy for the surviving members of the family is widespread.

Sister M. Cecilia O'Connor died at the mother house of the Sisters of Mercy, New York, on July 20. Sister Cecilia took the religious habit in 1858, when the mother house was in Houston Street, New York, and was professed two years later by Archbishop Hughes. She was elected Mother Superior in 1882. An accomplished musician, Sister Cecilia was still more remarkable for her deep humility and childlike simplicity. The Rt. Rev. Mgr. Mooney, V.G., said the Mass at her funeral, assisted by the Rt. Rev. Mgr. Edwards, V.G., and the Rt. Rev. Mgr. McGean. The deceased religious leaves in the community a surviving sister, who is also a golden jubilarian. The late Rev. Charles O'Connor, S.J., for many years connected with St. Francis Xavier's, New York, was her brother. Another brother, Edward, who had also joined the Society of Jesus, died many years ago.

Sister Madeline O'Brien, for forty years one of the prominent teachers at St. Joseph's Academy, Emitsburgh, Md., died in Baltimore on July 9th. She was seventy-three years old and rounded out a religious career of more than half a century.

The death at Hot Springs, Ark., is announced of Sister Mary Loyola Breareton, one of the oldest members of the Sisters of Mercy. Sister Loyola was eighty-six years of age and had been in the convent for fifty-five years.